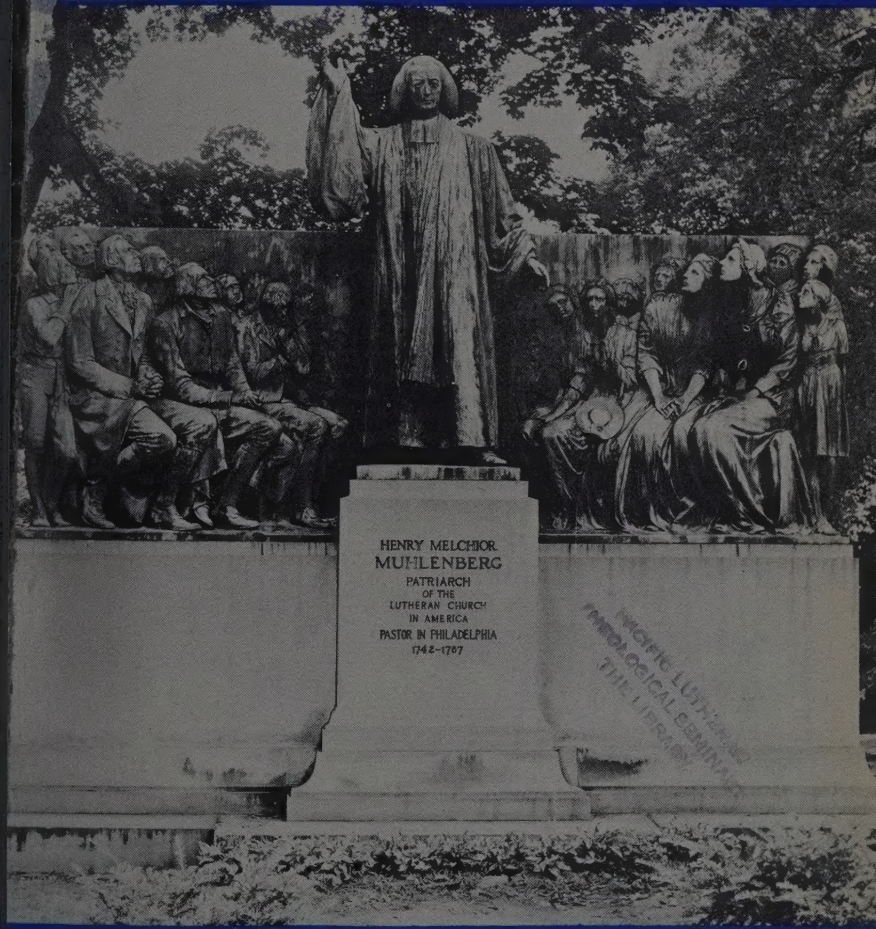
LUTHERAN



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Walls of Ivy

PEOPLE ARE sentimental about ivy-covered churches. They seem to feel that th ivy-covered walls are a symbol of tradition, dignity, stability, maturity, and that "looks so nice."

Since many of our members "simply loved" the ivy-covered walls of our churcl the councilmen were hesitant about making a decision to remove the vines. Bu there wasn't much choice. The property committee reported that if the bricks wer to be pointed, the ivy would have to come off. Once it had been a tender little vin creeping timidly upward, but now it was growing into the roof ventilators, coverin over the windows and even creeping under the trim. For the good of the church the ivy adornment must go.

Once the ivy had been removed, most people were pleased. They remarked "It looks good. We have been seeing the ivy and not the church. Now we can se what the church really looks like again."

SLOWLY BUT SURELY, like the quiet growth of the ivy, we let attractive adorn ments overgrow the real functions of the church, the proclamation of the Word an the administration of the sacraments. Persistently they grow and creep into every thing—organizations, committees, programs, campaigns, socials, and a host of others Sometimes we have to remove these overgrowths to see what the real church look like.

—WALTER COWEN

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Directo Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D., D.D Edmund C. Arnold, William E. Keister, W. Emerson Reck, LL.D., Rev. Charles T. Sardeson, Rev. Josep Sittler, Jr., D.D., R. Marshall Stross, Rev. Theodore G. Tappert, D.D., Litt.D.

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THIS WEEK . . .

● COVER STORY. There were only a half-dozen Lutheran congregations in America 250 years ago, when Henry Melchior Muhlenberg was born on Sept. 6, 1711. It was Muhlenberg, more than any other man in the 18th century, who held together the pioneers and helped them lay foundations for the church of today. Dr. Tappert in the anniversary article this week, "Missionary to the Americans," emphasizes Muhlenberg as an evangelist.

Picture on cover shows Muhlenberg statue placed on Philadelphia Seminary campus in 1917.

● WOMEN RARELY SERVED as members of church councils or as delegates to major church conventions a few years ago. Today the church is grateful for the leadership given by some of its women. One of the pioneers in shattering the men-only tradition is the gifted and energetic Mrs. Minerva Baker, profiled on page 15 as *"The First Woman Who . . . ."*

● HAVE YOU EVER WONDERED what you would do if suddenly you lost your sight or your hearing? It happened to Marie Wright *(see page 21)*. Her struggle to adjust and to regain a sense of joy is an inspiring personal testimony.

● YOUTH OF THE CHURCH is represented in most congregations by the Luther League. You'll find out what these young people say and do at their biennial conventions in the news summary on page 40.

● "HALLELUJAH" was Dr. Fry's reaction when the American Evangelical Lutheran Church became the fourth body to vote nearly-unanimous approval of merger into the Lutheran Church in America *(page 4)*. Six years of earnest labor and careful planning were rewarded.

THE CHURCH IN THE NEWS

Vatican envoy issue revived

During World War II, President Franklin Roosevelt had sent Episcopalian Myron Taylor as his "personal representative" to the Vatican. In 1951, President Harry Truman had nominated Gen. Mark Clark as a U.S. ambassador to the papal state. A storm of protest assured rejection of the nomination in Congress and led Mr. Clark to withdraw. Advocates of the exchange of emissaries between the U.S. and the Vatican term it an important "listening post" in world affairs. Opponents point out that it would mean recognition of the Roman Catholic Church as a political organization and would be contrary to the U.S. Constitution.

Recent appointment of Cardinal Gaetano Cicognani as papal Secretary of State has renewed the Vatican's plan for formal diplomatic relations with the U.S., according to a report by the German Evangelical Press Service. The report notes that the new secretary, who is 78, was for 25 years papal delegate to Washington and has powerful friends in high U.S. government posts.

The report quotes English sources as saying that the Vatican has never given up hope of establishing diplomatic ties with the U.S. Vatican circles were said to believe that chances of setting up such a connection have improved since the 1951 withdrawal of Gen. Clark's appointment. Many prejudices against the Roman Catholic faith have been overcome and greater stress is being laid upon unity among all Christians, the reports state.

Dr. Fry hails AELC action

"My first word must be 'Hallelujah'!" Dr. Franklin Clark Fry told the convention of the American Evangelical Lutheran Church at Tyler, Minnesota, last month. "This is the day of fulfillment."

The United Lutheran leader addressed the 25,000-member church shortly after it had given final approval to four-way Lutheran merger by a 260-7 vote. The decision completed action on the big consolidation, which had previously been given the final go-ahead by the United, Augustana and Suomi churches. It will result in formation of a 3,200,000-member Lutheran Church in America at a convention in Detroit next June 28-July 1.

"I thank God that he is leading me, with you, into the Lutheran Church in America," Dr. Fry said. "I know the temper, mood, quality of spirit, outlook, kind and attitude of faith to be found in the Lutheran Church in America makes it a kind of keystone in the whole Lutheran movement."

In convention actions, the AELC approved merger of its Grand View Seminary into a new theological school at Chicago; urged extension of U.S. foreign aid programs; supported the National Council of Churches in its criticism of the film *Operation Abolition;* urged an end to racial segregation in public areas.

Debate is brief

A warning to lay delegates not to be timid marked the hour-long discussion which preceded the final merger vote.

DISARMAMENT AGENCY ADVOCATED IN WASHINGTON
Dr. Benoit, Ralph E. Smeltzer (Church of the Brethren), Senator Humphrey and Samuel R. Levering (Friends) at committee hearing about proposed federal agency

"Listen to the preachers, but don't believe them just because they are preachers," delegate Hermod Stranskov of Minneapolis admonished. Although the president of the Danish-background body is a clergyman—the Rev. A. E. Farstrup of Des Moines—laymen are insistent on equal privileges with clerical delegates. A layman is always chosen as chairman of the AELC convention.

No congregation or individual will be deprived of any rights by joining the new church, Dr. Alfred Jensen, former president of the AELC, and Dr. Ernest Nielsen, president of Grand View College, stated in response to questions. Both are members of the Joint Commission on Lutheran Unity.

After approving the merger, delegates voted to request a Danish "special interest conference" in the new church.

Peace agency sought

The U.S. Congress should act quickly to establish a permanent disarmament agency as requested by President John F. Kennedy, church spokesmen told the Senate Foreign Relations Committee last month.

"Weapons are a cause, as well as a result of tensions," Dr. Emile Benoit testified. Dr. Benoit, a Columbia University professor, spoke for the National Council of Churches. "If some progress can be made in arms reduction and regulation, it can result in a lowering of tension and the increasing possibility of developing world order under law," he said.

Roman Catholic Association for International Peace called the peace agency a "crucial need." Dr. William J. Nagle said the current crisis over Berlin pointed up the need for giving "strong evidence of our interest in bringing an end to the arms race" as a means of winning over world opinion. He said a special agency was required if the U.S. is to lead the world toward peace in the face of the threat of nuclear destruction. Also represented were the traditional "peace churches"—Quakers and Brethren.

Sen. Hubert Humphrey (D.-Minn.) said his committee favored prompt Congressional action. "The future of the world may depend on our success in achieving arms control, but we are willing to devote only a handful of people and a few hours of time to it," he remarked.

Helsinki plans set

The Lutheran World Federation's Commission on Theology held its annual

meeting last month at Helsinki, Finland, where the third general assembly of the world body will take place in July, 1963. Discussion centered around the theme of the assembly, which will be based on the doctrine of justification by faith.

Dr. Ernst Kinder of Muenster, chairman of the commission, said that publications in German, English and Swedish would be issued dealing with the theological theme. A major publication will be *The Gospel and the Vatican Council,* prepared under the direction of the LWP's special commission on interconfessional research. Contributors are Dr. Kinder, Dr. Peter Brunner of Heidelberg, and two Americans—Dr. George Lindbeck of Yale and Dr. Jaroslav Pelikan of Chicago. The book, edited by Dr. K. E. Skydsgaard of Denmark, will present Lutheran views about the forthcoming ecumenical council of the Roman Catholic Church.

As in previous years, 20 young theologians will be chosen for a year's study in foreign lands under the LWF commission's auspices. Five will come from Germany, five from the U.S., two from Finland, and one each from Australia, Argentina, Austria, Canada, Ethiopia, France, India and Sweden. Eight will study in Germany and seven in the U.S.

Reds honor bishop

Most church leaders in Germany's East Zone had found themselves in sharp conflict with the aims of the Communist regime. By threats and promises the Reds had lured young people from the churches and had hindered church work. Press and radio had strongly attacked those who took part in July's *Kirchentag* church rally in West Berlin.

Exception to the rule was Bishop Moritz Mitzenheim, head of the Lutheran Church of Thuringia, who has frequently been criticized by West German church leaders for his close collaboration with the East German Communists. On Bishop Mitzenheim's 70th birthday last month, the East Zone government awarded him its "Patriotic Order of Merit in Gold." Communist chieftain Walter Ulbricht was on hand to congratulate the bishop and praise his "understanding attitude and readiness . . . to cooperate in the work of peace and humanity and in fulfilling the great and peaceful plans of our worker-peasant state."

Bishop Mitzenheim reportedly replied that he hoped "a peace treaty is at last concluded with both German states and our people are no longer divided by ditches and frontiers, so that new and stronger bonds between East and West are forged and our German people can unitedly share in the task of shaping a just and peaceful world."

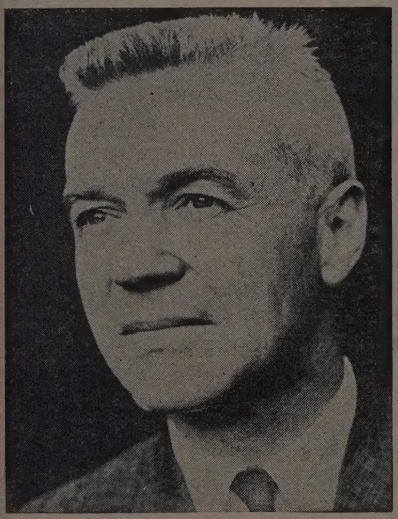
Berlin tension affects church

Sealing of the border between East and West Berlin by the Soviet Zone police had complicated church work, Berlin reports said. The Berlin-Brandenburg Church, of which Bishop Otto Dibelius is head, serves both sectors of the divided city and some of the Soviet Zone.

First test of the new difficulties was expected when the executive committee of the Berlin-Brandenburg Church held a meeting in East Berlin last month. Committee members—including Bishop Dibelius, who has been a favorite target of the Communist press because of his strong stand for religious freedom—were permitted to cross the border into the East Zone without hindrance. Earlier this year Soviet Zone officials had said the bishop would not be permitted to attend a church rally in East Germany because of his "criminal acts." He has,

however, preached each month at big St. Mary's Church in East Berlin.

Berlin churchmen had a little joke after the bishop was admitted to East Berlin under a ruling which specified that "only peaceful citizens of West Berlin" might enter the Communist-led territory. "Overnight Bishop Dibelius has been elevated to peaceful status," they quipped.



TO DIRECT CWS
Hugh D. Farley

New head for relief unit

Biggest Protestant relief and rehabilitation agency has been Church World Service, a function of the National Council of Churches. Co-ordinating relief efforts of 35 denominations, it has aided millions since its organization at the end of World War II. It cooperates with denominational agencies like Lutheran World Relief in many areas.

This month CWS announced appointment of a new director. Hugh D. Farley, formerly associated with the U.S. government's International Cooperation Administration, took over the post on Sept. 1. He succeeded retired Methodist Bishop Frederick Newell, who had filled in for ten months since the resignation of Dr. R. Norris Wilson.

Mr. Farley's appointment "signals a new emphasis on rehabilitation, on helping people to help themselves, in the churches' ministry of mercy overseas," said Dr. Roy G. Ross, the National Council's general secretary. He said Church World Service would continue its work in feeding, clothing, housing and rehabilitating needy millions in 41 countries.

Church's income lags

The United Lutheran Church had adopted a 1961 budget of $14,216,400. This was nearly $2 million higher than the 1960 goal and $3.5 million more than 1960 receipts, requiring a 32 per cent increase in giving if it was to be met in full.

Funds forwarded by the synods to the ULC treasurer's office in the early months of this year showed an encouraging increase over 1960. It looked as if the full quota for missions, education and the church's other work might be reached. By early summer the increase had dwindled. When August returns were tabulated, the month's receipts showed a six per cent drop from the 1960 amount. As a result Dr. Edmund F. Wagner had to notify boards and agencies that they would receive only 90 per cent of the month's quota. It was the first time since September 1956 that allotments for current expenses had to be cut.

Associate Stewardship Director Walter A. Jensen sounded the alarm in a message to all synodical stewardship secretaries. Unless giving was more generous, the church's basic 1961 budget might not be met, he warned.

Youth's role stressed

Christian youth were holding giant-scale meetings in various parts of the U.S. last month. Biggest was the first convention of the Luther League of the recently-formed American Lutheran Church, which drew more than 15,000 to Miami Beach. Also in session were the Luther League of America, United Lutheran auxiliary *(see page 40)* and the Missouri Synod's Walther League.

At the same time an interdenominational North American Ecumenical Youth Assembly met at Ann Arbor, Michigan, with 2,000 attending. The meeting was held under joint sponsorship of the World Council of Churches, National Council, Canadian Council and World Council of Christian Education. Theme was "Entrusted with the Message of Reconciliation." Similar meetings had been held in Europe.

Disunity weakens Christians in their fight against atheistic communism and is causing them to lose the respect of the non-Christian world, the Ann Arbor meeting was told. Greek Orthodox Archbishop Iakovos of New York warned that victory for spiritual and moral values could be won "only if Christians join hands and re-group forces." Burmese churchman U Kyaw Than added that failure of Christians to "break bread together or drink the cup of fellowship" was "tearing asunder the image of Christ."

Congo hospitals swamped

Missionaries and medical staff members were forced to leave the Congo because of political unrest earlier this year, but sickness and disease didn't take a holiday. The short-handed mission hospitals are "swamped with patients and the situation is going to get a lot worse," according to Dr. Glen Tuttle, American medical missionary who is chairman of the Congo Protestant Relief Agency.

Most of the Congo's 750 doctors were Belgians who were forced to flee the country, Dr. Tuttle said. Only about 250 qualified practitioners, including some brought in temporarily by the World Health Organization, now serve the 15 million Congolese. The nation's first two native doctors were graduated in July from Lovanium University in Leopoldville, he said, but it would be "at least 25 years" before enough medically-educated natives are available to meet needs. Mission agencies operate 45 hospitals in the new nation, Dr. Tuttle said.

With the political crisis under control, missionaries were continuing to filter back into the Congo. Southern Presbyterians said thirteen more missionaries returned in August to bring their staff to 42. The Evangelical Free Church said fourteen missionaries returned to their posts in August, bringing that church's staff to 33.

High-brow, low-brow, no-brow

Hymns should be chosen to enrich the lives of worshipers and not because they are "high-brow" or "low-brow," a Methodist bishop told a musicians' conference at San Diego, California. Bishop W. Earl Ledden of Syracuse warned that "congregations should not sing to each other, nor the choir to the congregation. They are singing to the Lord."

The "low-brow" musician has "scorn for long hair, disdain for the classics, impatience with the unfamiliar," the bishop declared. "He is completely unconscious of the revolution in church music and the revulsion against mediocrity."

The "high-brow," on the other hand, has "a kind of self-conscious superiority, a professionalism and a detachment from life which can be the death of all reality."

Bronze dashboard sticker serves as a safe-driving reminder. Rev. Gerald Kuhn of Falls Church, Va., places one on car dashboard as Police Chief Edward Simpson looks on. "Lutheran Hour" radio program distributes sticker.

He thinks the word 'popular' is a dirty word," the bishop continued.

The battle between the two camps is becoming the "battle of no-brows," said Bishop Ledden. He urged "respect" for some Gospel songs which touch the hearts of worshipers, but said others ought not to be tolerated. He said musicians should "discover" great hymns and make a calm, thoughtful, intelligent selection of new hymns.

Arab boycott protested

U.S. service personnel of the Jewish faith are not permitted to serve at military installations in Arab lands. Christian chaplains serving forces in Saudi Arabia "refrain from wearing crosses" and there are "restrictions on Christian worship," declared a statement that was issued by the American Jewish Committee in mid-August.

The committee said the U.S. suffers "a loss of integrity and prestige" by permitting this discrimination against American citizens by Arab League countries. It charged also that American citizens of the Jewish faith were denied visas by the Arab lands, which also blacklisted many American companies that have Jewish officers, owners or directors.

The committee called on the U.S. government to protect the "equality of American citizenship." It added that foreign countries had no right to "discriminate against American citizens" and asked the State Department to protest the Arab's practice.

And so forth

Ministers of religion in the District of Columbia may not be required to testify in court about "any communication made to them in their professional capacity," a resolution adopted by Congress provides.

A ten-week course in theology for lay people will begin in September at Augsburg College, Lutheran Free Church institution at Minneapolis. Four ten-week courses will be given each year, with classes meeting once a week.

Benevolence giving by members of the Methodist Church this year totals more than $30 million, the denomination's officials reported. Methodist membership topped the ten million mark, another report revealed.

WASHINGTON

By ROBERT VAN DEUSEN

EDUCATION IMPASSE

THE KENNEDY administration had not given up its effort to pass a major bill providing federal aid to education. But each passing week chances of anything more than a token bill grew slimmer.

Opposition came from several quarters. The most highly publicized was the drive by the Roman Catholic Church to block federal aid to private schools unless the legislation included some assistance to parochial schools.

Other factors had contributed to the impasse. Republican opposition to federal aid to education had been coherent and effective. Some GOP lawmakers who did not believe that private schools should be eligible for government aid welcomed the controversy as diminishing the chances of the bill's passage.

THE REASONS which individual legislators gave were varied. Some objected to extension of federal power into the field of education. Others feared the effect of large new appropriations on an already unbalanced budget.

The race issue cut both ways. Some members of Congress would not vote for aid to elementary and secondary schools unless a provision were included prohibiting such aid to school districts which refused to integrate. Others predicted that aid by the federal government would be used as a lever to speed up integration.

With this crisscrossing of opposing forces, the influence of the Roman Catholic Church seemed the deciding factor. Three bills—one for aid to colleges, one for construction of public schools and aid to teachers' salaries, one for renewal of the National Defense Education Act including loans to parochial schools—were bottled up in the House Rules Committee. The deciding vote was cast by Catholic Congressman Delaney of New York, who held out for a unified bill with aid to parochial schools included.

Morse and Spellman

SENATOR WAYNE MORSE of Oregon, in addressing the American Federation of Teachers, lashed out at the Roman Catholic Church for its obstructive strategy. He accused the hierarchy of seeking to block the "legitimate aims of a majority of our people through pressure tactics." He warned that this might bring a whirlwind of resentment and arouse latent religious quarrels.

Cardinal Spellman was not long in answering. He chided the Oregon Senator for "fanning the embers of religious discord" and referred to him as an "old friend who has turned against us." He charged that the administration's proposals which Morse had steered through the Senate were discriminatory.

Meanwhile, the administration tried to salvage something from the wreckage by bringing out a new bill. It combined in one package aid to schools affected by large concentrations of federal employees; grants and loans to colleges; loans and scholarships to college students; and grants for construction of public elementary schools. A determined drive would be made to push this through before adjournment. Opposition by the Roman Catholic Church may assure its defeat.

Missionary to the Americans

In Memory of Henry Melchior Muhlenberg — Born September 6, 1711

Missionary at work . . . Muhlenberg preaching in Pennsylvania barn

By Theodore G. Tappert

It's 250 years ago, today, on Sept. 6, 1711, that Henry Melchior Muhlenberg was born. This anniversary of his birth furnishes a convenient occasion to recall some of his contributions which we remember gratefully.

More than a century before Muhlenberg came to America in 1742 there had been Lutherans in the New World. Most of these had been Swedes, Finns, Dutchmen, Danes, and Norwegians. To their descendants were added increasing numbers of colonists from Germany who after the close of the 17th century settled all along the Atlantic seaboard.

Congregations were formed, sometimes with and often without benefit of clergy. Three such congregations in southeastern Pennsylvania petitioned their fellow Lutherans in Europe for a minister. One of these congregations was in Philadelphia, the other two in Trappe and New Hanover, about thirty and forty miles from Philadelphia respectively. After almost a decade of correspondence Henry Melchior Muhlenberg was sent as their minister.

He spent the remaining forty-five years of his life, from 1742 to 1787, in America. If any one word can sum up the man and his activity it is the word "evan-

gelist." He was above all else a herald of the gospel or, as he liked to add to his signature, a "minister of the Word of God."

MUHLENBERG was an evangelist, first of all, in his ready response to shepherdless people everywhere. He began by putting new life into the three congregations which had called him. He did this by a simple and earnest proclamation of the gospel, through which, as Luther had long before expressed it, the Holy Spirit "calls, gathers, enlightens, and sanctifies the whole Christian church on earth."

News of Muhlenberg's presence and activity quickly spread. Requests came to him to visit nearby settlements, and then to make more distant missionary tours. In response he crossed the Delaware River, rode eastward on horseback to various places in southern New Jersey, and preached to the people who gathered to hear him. At other times he traveled northward to Allentown and Easton, Pennsylvania. At still other times he traveled westward to Lancaster and York.

Always he returned to his own congregations. His base of operations was in Philadelphia, and later in Trappe, where he soon had a wife and in time a large family. Several times a year he set out from home to revisit the places where he had gone before.

THESE BECAME regular preaching points or outparishes, as he called them. At first the people met in private houses, in barns, in schoolhouses, or outdoors. Soon log churches were built, and later more substantial buildings.

In such places Muhlenberg baptized infants, instructed and confirmed children, united couples in marriage, administered the Lord's Supper, counseled with the troubled in spirit, comforted the sick, and of course also conducted public worship. Central in all that he did was the desire to make known the love of God in Jesus Christ so people might be strengthened in their faith and realize the fruits of faith in their lives.

With the passing of time Muhlenberg's circuit became more extensive. He journeyed again and again to northern New Jersey, to New York City, and once a hundred miles up the Hudson River to visit Dutch and German settlements. He journeyed southwestward into Maryland, and sailed along the coast to make a longer stay in South Carolina and Georgia.

It was not possible to respond to every appeal that was made for his services. Where Muhlenberg could not go he wrote. His letters of counsel and encouragement were sent to all the places already mentioned, and in addition he corresponded with Lutheran people in Virginia, North Carolina, Massachusetts, Maine, and Nova Scotia. No other man in his time gained such a broad knowledge of the Lutheran Church in North America, and his dominant motive throughout was evangelistic.

MUHLENBERG was an evangelist, in the second place, in the efforts he made to proyide more ministers. Everywhere he heard a cry for pastors. It was obviously not enough to establish preaching points which he could visit only once or twice a year. It was clearly not enough to encourage Lutheran people to assemble regularly for public worship if there was

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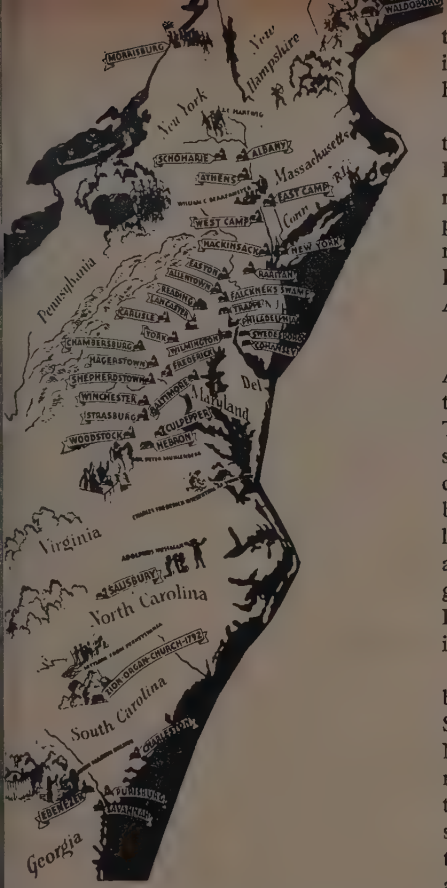
Dr. Tappert, professor of church history at the Philadelphia Seminary, translated and edited (with Dr. John Doberstein) the three-volume Journals of Henry Melchior Muhlenberg, *and the one-volume condensation,* Notebook of a Colonial Clergyman.



Territory in which Muhlenberg exerted influence on the 18th century churches.

nobody there equipped "to break the bread of life" to them, as Muhlenberg often put it.

For want of ministers, laymen sometimes led congregations in public worship. Scripture lessons were read, hymns were sung, prayers were offered, and a sermon was read out of a book. But in the long run this did not satisfy the people. They could read a sermon at home, they said; they wanted the services of ordained ministers as they had been accustomed to having them in the Old World.

Muhlenberg appealed to church authorities in Europe for reinforcements. In 1745 three were sent, in 1748 one more, in 1751 two more. As the years passed many more were sent, but they remained too few to minister to all the Lutherans scattered up and down the Atlantic coast.

A FEW YOUNG MEN were sent from America to study in Europe in the hope that they might return to serve as pastors. Three of these were Muhlenberg's own sons—Peter, who soon substituted a soldier's uniform for his clerical robes and became a general in the American Revolution; Frederick, who entered politics and became the first Speaker in the Congress of the United States; and Henry Ernest, who alone of the three remained in the ministry.

The demand for pastors was finally met by training a native ministry in America. Schools of theology did not exist in the New World at this time, and there were no resources in either money or personnel to establish a school. Under these circumstances ministers took young men into their homes and tutored them privately at great personal sacrifice.

Training of this sort was of course second-rate, and the church in time paid a heavy price for such short-cuts into the ministry. Within a couple of generations Lutheranism in America was faced by a great crisis, and the theological shallowness of its emergency-trained ministers was in part responsible. But for the time being congregations were better supplied with pastors.

MUHLENBERG was an evangelist, in the third place, in the steps he took to give the Lutheran Church in America a

sounder organizational structure. He was not interested in organization for its own sake. Organization was to serve the purpose of the church, and this purpose was to evangelize, to proclaim the gospel as effectively as possible to colonists "dispersed in the American wilderness."

We can see this very clearly in the formation in 1748 of what came to be called the Ministerium of North America. This body still exists today in a geographically more circumscribed form as the Ministerium of Pennsylvania, and it will soon (1962) be more accurately called the Eastern Pennsylvania Synod. The original Ministerium, as the name suggests, was basically a body of ministers, and it was organized primarily for the purpose of ordaining men for the ministry. That is to say, it came into being for the sake of the proclamation of the gospel.

A contemporary report of Muhlenberg expresses it this way: "It has been thought advisable to ordain to the ministry Mr. Kurtz and Mr. Schaum, who until now have been assistants, since they have very faithfully performed the duties entrusted to them in the congregations and have not only gained more experience and aptitude for the ministry but have also won the love and confidence of the congregations. For this purpose as well as for the sake of a closer union of the preachers and of the united congregations and also for the sake of mutual consultation and agreement in matters concerning all the congregations, a meeting of the preachers, elders, and deacons of all the frequently mentioned congregations was arranged to be held in Philadelphia in August, 1748."

As the minutes of the Ministerium in its early years reveal, "mutual consultation and agreement in matters concerning all the congregations" included many things. There was discussion of preaching (many asked that the hour-long sermons be shortened, especially in the unheated churches in winter), methods of catechization, forms of worship, use of hymns, knotty problems in pastoral counseling, training and placement of ministers, provisions for congregational constitutions. The underlying concern in all this is again evident: the proclamation of the gospel.

PATTERNS ESTABLISHED in the Ministerium two hundred years ago have had a lasting influence on congregational, synodical, and church organizations down to our own day. Muhlenberg, who served as president of the Ministerium of North America for fourteen years and remained the acknowledged leader even when others held this office, helped to shape these patterns. For this, too, we have reason to remember him as we observe the 250th anniversary of his birth.

The designation "evangelist" is a noble one. In our day it is sometimes associated only with desk-thumping demagogues of the Elmer Gantry type. But the term is also applied to Matthew, Mark, Luke, and John, the writers of the four "Gospels" in the New Testament, and to those who followed in their train as proclaimers of the good news.

Properly speaking, an evangelist proclaims the gospel not only to those who have never heard it before but also to those who have, for the church owes both its origin and its continued existence to the gospel, and individuals both become Christians and are preserved as Christians through the gospel. Such an evangelist was Henry Melchior Muhlenberg. He was a gift of the Old World to the New, the man who above all others placed the colonial Lutheran Church on firm foundations.

By BETTY LAWRENCE

The First Woman Who . . . .

Trail breaking has been standard operating procedure for this woman whose purpose is to serve her Lord

SHE WAS the first woman member of the executive board of the United Lutheran Church in America (and will be on the executive council of the merged Lutheran Church in America). She was the first woman to be a commissioner of the National Lutheran Council . . . . first woman on the board of Gettysburg College . . . . and so forth and so forth.

How do you explain a woman like Minerva Baker who pioneered in high-level church circles which were once exclusively inhabited by men? It's not that she ever pushed her way in, waving a women's rights banner. Although she is an effective and forceful speaker she was never a spell-binding orator.

Maybe it's that she came along just when the church had made up its mind that it was time to include women in its top policy-making groups. And she had given evidence of keen intelligence, un-

sentimental realism, unlimited capacity for hard work. Plus (and this is the big thing) a singleness of purpose in life: to do all she can for her Lord.

I SPENT a weekend with Mrs. Baker, discussing what I would write about her, and was impressed over and over again with this singleness of purpose. We talked, naturally, about how she became involved in church work. "There was never a time," she said, "when I was not involved." And this went back to when, as a small tot at the turn-of-the-century, she helped her family entertain visiting preachers.

Mrs. Baker began life as Minerva Taughinbaugh in Gettysburg, Pennsylvania. Her mother played the organ in a Reformed church for 23 years.

As was common in Pennsylvania towns in those days, the family was divided—denominationally. Mrs. Baker's mother belonged to a Reformed congregation, her father was Lutheran. They went to the Reformed church in the morning (father sang in the choir), and to the Lutheran church in the afternoon (mother sang in the choir, and father was church school superintendent). When Minerva and her brother decided to be confirmed in the Lutheran congregation, mother became a Lutheran also.

MRS. BAKER is a generous-sized woman with a lovely smile. She smiled as she said, "I can remember being of the firm opinion that I would never, no never, marry a preacher." They have too many problems.

But she did marry one, Charles W. Baker, also of Gettysburg. He retired from full-time ministry recently (last pastorate, Duquesne, Pennsylvania) and is now supply pastor at St. Paul's Church, Tarentum. The Bakers live in a near-by Pennsylvania community, Springdale, where Dr. Baker was pastor from 1922 to 1935.

Their one son, Bill, is with radio station WIBC in Indianapolis. Bill is following in his parents' Christian footsteps. A radio announcer can be a great influence on young lives and Bill makes speeches constantly to church groups. Bill and his wife have given the Bakers their three beloved grandchildren.

Life, for Mrs. Baker, has been a steady, straight road, with always one goal: to do what she can for her Lord. Her personal challenge is in the 116th Psalm, and its direct question, "What shall I render unto God?"

"When I arise each morning I know that this is a new day, never before given to me. It is a renewed challenge."

MRS. BAKER began her adult church work as president of the women's missionary society in her congregation and became acquainted with the wide horizons of human need to which the church ministers. We tend, as groups, to narrow our horizons instead of widening them, she says. This, she feels, is a direct cause of much of our present-day complacency: our widespread feeling that "it can't happen here."

It is not wrong, she says, to dearly love our own church, our own group within the church. But we should love it because, through it, we can reach out to help others, out and out, until there is no limit to our help. The narrow horizon, she says, invites spiritual death.

She is a very serious woman. "You really believe that it can happen here?" I asked, meaning war, bombing, suffering, separation.

She could not have been more definite. "It can happen here," she said. "We must stir up the apathetic ones, the 'it can't

MRS. BAKER WITH WOMEN OF THREE CONTINENTS
In Wittenberg University chapel after LWF assembly in 1957

happen here' ones. We must do our share, and maybe theirs, too."

And in doing the work that must be done, she has shouldered more than her share. In progressive stages she was president of the Pittsburgh Synod Women's Missionary Society, president of the United Lutheran Church Women (formerly WMS), and was one of the first Lutheran women to be sent to Europe after World War II in the interest of overseas relief. Mrs. Baker was there when so-called drinking water was unsafe to be put into the mouth: she brushed her teeth with Coca-Cola.

"IT DIDN'T seem enough," she recalls, "to be just one person. I needed to be legion." But there was legion back in the United States. Once a Lutheran bishop's wife said to her, "Mrs. Baker, we would have starved had it not been for the people of America." These are simple words, but when Mrs. Baker says them they become stark truth. Most of us have not seen, as she has, huddled thousands standing at a relief station, waiting for shoes, warm clothing, a bowl of soup.

Mrs. Baker was the first woman to be named by The Lutheran World Federation on its Five-Year Commission of Stewardship and Congregational Life.

Four times she went to Europe in behalf of Lutheran organizations. There are pictures stamped forever in her mind: pathetic little families with just one drive, to stay together. She talked with countless families who, when they had to leave their homes on 20 minutes' notice, took with them the children, the Bible, their baptismal certificates, and the clothing they wore. Nothing more. Yet their faith in God did not waiver.

"It was heartbreaking," says Mrs. Baker, "but not discouraging."

Since it seldom does for anyone, I asked, "I don't suppose that everything always goes in apple-pie order for you?"

"No," she said, "but I have learned to avoid calamities as much as possible. No matter what I am doing I have an alternate way planned. The first plan sometimes fails, and there is always another way to do things if you are ready." Like brushing her teeth with Coca-Cola.

ONCE, HOWEVER, she recalls that God, and not an alternate plan, brought relief. Duquesne, Pennsylvania, was snowbound. Only police and firemen were abroad. Mrs. Baker was scheduled to be in Chicago for an important meeting. A train had to be caught.

The police attempted to drive her to the station. They got stuck in the snow. She started out on foot. She got stuck, and there she stood. "I must," she said, "get to that station." Trusting in God, she wasn't at all surprised when in that white, commuterless world, a gentle Negro woman came along. Knowing the indominitable Mrs. Baker, she snapped at her in exasperation, "What are you doing in that snowdrift?" And helped her to the station.

This, to Mrs. Baker, is no story at all. It happened too many times, in too many ways. But it stamps her unlike many of us who would find it a perfect excuse for staying home. The church, we assure ourselves, will still be here tomorrow.

Thinking of the incident, I was reminded of how she begins each day with a renewed challenge. She will render what she can—not tomorrow—but today.

TWICE THIS YEAR she has been to Chicago to discuss with a small subcommittee of the Joint Commission on Lutheran Unity the future of the women's organizations when the four church bodies have become one. Naturally there will be changes but the groundwork for a smooth transition, acceptable to all, is being readied by Mrs. Baker now, and women like her.

Knowing that she is guidance counselor at Springdale high school I asked how she feels about today's much discussed young people. She says there are no problem children, only children with problems. She would take every child and trace its behavior directly back to the home environment. She is truly grateful for the immense training she has had in church work and the help it gives her in dealing with young people. Three questions she asks repeatedly to troubled youngsters are: "Do you have a church home?" "Do you pray?" "What does your family mean to you?" The solution of many of their problems lies in answers to those questions.

SINCE MANY of our older generation are bogged down in ostrich-like "it can't happen here" attitudes, it is comforting to note that Christian teachers like Mrs. Baker are doing all they can to lead the younger generations away from such pitfalls.

It was a theme she kept going back to. She has traveled so extensively for the church, reached so many people—poles apart in security of body, mind, and soul—that it seems she can't say it often enough, "God's way is the only way, and we must get back on that way. We must help each other, as brothers."

When God's way is everyone's way, and all men keep before them the challenge of the 116th Psalm, only then will Mrs. Baker agree that "it can't happen here."

In the meantime, in the vanguard of churchmen leading us to that Eden is Mrs. Charles W. Baker, Springdale, Pennsylvania.

HAPPILY, church architects are no longer building churches with forbiddingly long steps which one must climb to enter the House of the Lord. Some of the older church buildings seem to have been designed as a challenge to people's endurance!

—G. PAUL MUSSELMAN in *The Church on the Urban Frontier* (Seabury)

Blind Eyes Opened

THE MAN STEPPED SLOWLY out of his house, his cane tapping the way. The man was old. The cane was iron-tipped and strong. It would out-last the old man.

He tapped the cane against a stone beside the door, and a boy left his play, slow walking and sullen at the command that took him from his friends.

The man, his ears serving for his lost sight, noted the boy's barefoot approach and pointed the cane in his direction. The boy grasped the tip and turned toward the river, guiding his charge to his afternoon bath. They walked slowly, silently, sounds of laughter coming from the children the boy had left behind.

As he led the old man, the boy played a game. He closed his eyes, making out that he was blind. He knew that there was nothing in the path, for every man in the village, out of respect and love for the old man, kept it cleared of the smallest twig and stone.

WITHOUT OPENING HIS EYES or counting his steps, he knew when he reached a turn in the path, so often had he played his game of blind man. Soon the soft sound of the river and the feel of the sand under his feet told him that three paces to his left was the large stone on which he sat while he waited for the old

man to bathe. He dropped his end of the cane and sat on the stone. Then he opened his eyes.

The man placed his cane on the sand, lifted his long robe over his head and dropped it at his feet. He untied his loin cloth and let it fall.

The boy watched, no admiration in his eyes as he saw the old man's lean frame, still narrow at the hips, muscled in the shoulders, his back as straight as the tall trees that grew at the river bank. There was no answering pleasure in his face when he noted the old man's joy as he slipped into the cool water, still walking with erect dignity.

There was no pleasure in him at all, for every day he had to leave his friends to perform this duty. "It isn't necessary," he said to himself. I can walk here and back with my eyes closed. I can walk it blind. So can he." He stared at the opposite bank.

THE MAN SAT ON THE FLOOR of the river, only his head out of the water, and hummed a song. He hummed many songs and an hour passed.

"Come in for a swim," he called to the boy. "It is cool and the water presses against your body and cleans it."

The boy refused to answer, for there was no pleasure in him. He turned his head, then sat erect. A long snake, deadly, dark as the boy's arm, was moving toward the old man's loin cloth. The boy leaped to his feet and snatched up the nearest weapon, the cane. He was unafraid, for snakes were a common enemy and he had killed many of them.

The snake reached the cloth lying on the sand. It halted its forward motion and raised its head, the remainder of its body moving rhythmically. Then, feeling no vibration of danger, it began to coil. When it was still, the boy circled the snake, putting it between himself and the river. The long, iron-tipped cane was a perfect weapon.

THE MAN IN THE WATER stood up, and for the first time since the snake's arrival the boy thought of his charge. The man walked unerringly toward his clothes. The boy paused in his poise to strike the snake, then stepped back.

Only the trees looked down and saw his indecision, only the river looked up and saw the thought in his eyes. He waited and there was no sound. The man came on and at the proper moment stooped to pick up his loin cloth.

The boy sprang forward, and using the cane as a spear he plunged it into the snakes head.

"One moment, Old One," he said gently, then flicked the writhing snake out of the sand. The old man picked up his loin cloth and stepped into it. He reached for his robe and dropped it over his head. The boy rubbed the end of the cane in the sand, then extended the curved handle to him.

"Let's go," he said, leading the old man as before, moving slowly toward the village, his eyes open. —WESLEY SADLER

LACKING ANY authentic basis for life, or any sense of direction, contemporary man feels the need both of stimulation to liven things up and depressants to relax tensions, induce semi-forgetfulness, so that the realities of life will not press in with their accustomed harshness. It is not at all surprising that the three commodities that characterize life in mid-twentieth-century America are cigarettes, liquor and tranquilizers.

—HOWARD CLARK KEE in *The Renewal of Hope* (Association Press)

THE MUSIC STOPPED

There wasn't any more for this woman until faith was regained

By MARIE WRIGHT

WHY SHOULD this happen to me? I asked this question for years, stubbornly, accusingly, bitterly.

When the answer finally came, and I accepted it as truth, all that was wiped away. I found that I could look to the future with anticipation of happiness.

I was in my late teens preparing for a career in music when I became ill with spinal meningitis. When I regained consciousness a week later I was deaf, blind, and crippled. The blindness soon passed and in time I was no longer badly crippled. But the deafness was permanent. Deafness may not appear to be a supreme tragedy. But to one who is young it can take on the proportions of total disaster. My life appeared in ruins with all that I had dreamed of completely destroyed.

As a crowning touch I discovered that all memory of sound had gone with my hearing. I could not sing a note, could not remember a fragment of music, could not recall a solitary tone—not even a voice. It was as if I had never heard.

NATURALLY I ASKED—why should this happen to me? What had I done to merit such punishment? I felt abandoned by God, cast out, rejected, found unworthy. Why? No loving Father who noted even a sparrow's fall could care so little. Therefore there was no loving Father—God was a myth, and I would live my life alone.

I lived it alone for ten years, or rather, I existed alone from day to day. I went away from my family who loved and tried in every way to help me. Everyone tried to be kind and patient; but to me it seemed to be pity—which I could not bear.

AND NOW I was in the position of living my life under the favors of others. Even to have someone talk with me was asking a favor of their patience. I hated pity; but I resented any indication that my case was not pitiful.

I worked in an office and did my work well, not because I liked it but because I felt it necessary to do as well, if not better, than others. My feeling of inferiority was profound. Inside, I felt myself to be nothing—a meaningless nonentity without peace or purpose.

I had a trivial and meager social life, mostly among elderly people I met at my boarding place and their sometimes reluctant younger relatives. I took lip-reading lessons and met some young people there; but none was deaf as I was. They used hearing aids and lived in a normal world. I became acquainted with a group of the mute-deaf who seemed to live happy lives within the confines of their own world; but I could not make it my world forever.

I had opportunity to undertake training which would have provided me with a satisfying and useful career, but I did not take it. The training would have involved studying, concentrating, persevering toward a goal, something I was incapable of doing.

My mind, once clear and capable, was now adrift. The ordinary facets of character became distorted and blurred in me. I out-virtued virtue. Everything was either black or white with no shades of gray.

Without realizing it, I was well along the path that leads, eventually, to mental breakdown. Self-centered, driven to unattainable goals of perfection, riddled with inferiority and self-hatred, yet obsessed by myself, I became—in my own mind—two people. One was a basic ME and the other a tormenting demon, a sadistic conveyer of bitter, mocking words; a derisive finger-pointer, a cruel lash that laid bare without mercy every thought and deed.

At night, mentally weary but unable to sleep—I would be forced to account to myself for every action or mistake, every thought or deed and to be reminded, eternally reminded, that I was deaf—didn't I know it? I was deaf, deaf, DEAF!

One spring day, almost ten years from the date of my illness, I happened to walk past a church of my family's denomination. I was at extremely low ebb. I had recently read an article about a retreat for women established by this church. Perhaps that was the place for me—in the world, but not of it. If lip-service to God were needed I could give it, tongue-in-cheek. Should I—could I—go in that open church door and speak to the man who would be within?

Hesitatingly I went inside and was met by a tall, gray-haired man who led me to a seat at his desk. I explained my trouble and asked my question—expecting the usual sympathy if nothing more. To my chagrin no sympathy was forthcoming nor any agreement that a retreat was the place for me. Instead I was informed that I was a quitter and a coward. The pastor looked at me sternly. He wrote every word in a fine, bold hand.

"You are looking for a place to hide from yourself. Believe me—there is no place in the world where you can hide from yourself. What is God's purpose in man? That he ultimately climb to the Highest. This is done by refining the dross and encouraging the spirit.

"There is nothing that refines or undermines a character so quickly as adversity. You have been given the opportunity to prove the kind of stuff you are made of. What is it, mush or steel?"

I was suddenly furious. No one had ever said such things to me. There had been plenty of hints about resignation to God's will—about how I must be brave and accept my fate, but no one had called me a coward or a quitter. And no one had intimated that my soul might be made of mush!

I jumped to my feet and turned toward the door; but the minister was quicker than I. His hand was on my arm and he

was leading me across the room. A door opened and I was propelled gently inside. The door closed and I was alone—in the church.

I stumbled to the nearest pew and fell upon my knees. I was sick with an old, familiar, wrenching nausea. I was overcome with self-loathing, with shame and bitterness and grief. From the very depth of my being came a silent cry—"O God, if there is a God, give me some peace."

THAT NIGHT as I lay in bed bitterly reviewing my day the raucous noises that were always present inside of my head suddenly faded away. The silence was so astonishing that I doubted my own state of being. Was I awake or asleep? But I knew I was awake.

Out of nowhere and into my mind came a small, thin melody, flute-like and clear. It gained in volume as if an unseen musician were coming up over a far hill. I strained to keep it with me, the first true notes in all those years.

The flute faded away and into my mind came music. At first it was a jumble of instruments, a discord of strings and winds. Then it cleared and settled into a magnificent concert with every instrument exquisitely tuned. Music I had known all my life, musicians I had heard, voices solo and in chorus—it went on and on as I lay in a kind of ecstasy under this heavenly offering.

Finally it died away as it had come. I fell into a deep sleep.

IN THE MORNING I thought of it as a dream, though I knew it was not a dream. I thought of the words of the "Battle Hymn" and the music came into my mind. I closed my eyes and thought of my mother's voice, rain on the roof, a baby's thin wail, a cat's plaintive cry, a dog's bark. They were there, warm and near, after ten cold years.

It was impossible not to think of some power greater than man. What had happened? Until that moment I had not realized that the loss of all auditive memory was the touch-point of my utter defeat. It was as if I had been not only humbled to the earth, but spat upon as worthless. No man could have given me back this prop to my self-esteem. The depth of the human heart is known only to God.

For ten years I had turned away from all spiritual help, determined in my belief that man stood alone. As I looked back along that shallow, fruitless way I knew a truth. Man cannot stand alone. The spirit is the strength, the staff, the key.

I NOW realized that God IS. But somehow, that was not enough. Everyone knows God. From the first awakening, men have sensed a greater Presence than themselves. Knowing God is not enough to change a life. There must be something nearer, a teacher, a mediator between man and the Creator. There have been many teachers. Studying about them I came to the conclusion that all but one fit only a time, or a place, or a people. One, alone, fit all times, all places and all people. He was Jesus.

I read the life and studied the teachings of Jesus and found that, to him, there was no trouble too great or too small, no people too high or too low, no condi-

tion of freedom or servitude that his way of life could not help, point out, serve. He, alone, lifted man onto the moral and spiritual path to the Highest, regardless of color, sex, or place in life. From then on I accepted him as my Lord.

"Why me?" Now I am convinced that God does not give one more than one can bear. I have been totally deaf, now, for more than 30 years. I have been married 17 years to a man with normal hearing and have two children, a daughter 13 and a son 15. These years have been fine and happy for me and in spite of my handicap I have lived a normal life in a normal world. I have been told that no casual acquaintance could tell, from my speech, that I am deaf.

The return of my memory for music I have never presented as a miracle—but rather a manifestation of God's compassion. Or, perhaps—definite illustration of man's kinship with his Creator. All that came to me for the time being—with growing warmth and wonder—was the absolute certainty that God is.

Nothing that the mind has ever seen or heard is ever lost. Shock can close and lock the door; but given a key it can be opened. The really odd thing—the inexplicable thing about my experience—was that on the very day before that night I had—at the epitome of despair, shame, grief, self-loathing—called upon a God I professed to disbelieve in.

I still have my memory of music—and once in a great, great while, I still have a little of my "heavenly concerts"—never so long as that one.

The Stranger Felt at Home

SOME YEARS ago when I was pastor in a Pennsylvania community, the secretary of the church council asked me why we sent men and money to China to convert the Chinese but did nothing to win over the Chinese laundryman in our own town. It sounded reasonable, but I had never talked to the man about anything other than shirts and collars. So with some hesitancy I began to speak to the laundryman about Christ and his church.

TO MY AMAZEMENT he brightened up immediately. He told me he had been a "superintendent" in the place where he used to live. I later found that he had been active in a Chinese Sunday school in Philadelphia. He gladly accepted my invitation to come to church. The next Sunday he was there all right. In fact, he was there before anyone else and took his place on the front steps to shake hands with everyone who came.

Could he be promoting his business, I wondered? During the week I called at his shop to tell him I appreciated his presence but was a bit surprised at his exhibition of cordiality.

"Why shouldn't I?" he responded. "Wasn't I the stranger?"

DURING THE REST of my pastorate, he was a regular attendant at church and at the men's Bible class. No longer did he seem an alien, but he was "one of us." I could not help but wish that other strangers would be willing to make themselves as much "at home" and solicitous of others in the House of the Lord.

—WILLIS S. HINMAN

FIVE MAKE A FAMILY

Resolved . . . .

LABOR DAY weekend . . . September . . . the first hint of fall in the air and in the vegetation—all these sneaked up on me this year. I find myself exclaiming daily, "Is it *that* time of the year already!"

It is. It's time for school to start. Time for Karen to leave for college. Time for Sunday school to begin with a rush. Time for Sue to enter confirmation class. I can't believe it is September.

I like the seasons of the year—every one of them. I could never answer a silly question such as, would you like to live in perpetual summer, or would you like to live where there's no snow?

I like the fall season and I am glad to greet this fall, even if it surprised me.

YESTERDAY, everyone in the Melton family seemed conscious of the new season. It was like New Year's resolutions.

"This fall I'm going to do better in English," Pete exclaimed at dinner, clamping his teeth tightly over the word *English*. "Maybe you and dad can help me?"

"You'll miss me, won't you, Pete?" Karen asked. She has often worked with Pete when he is bogged down in English homework. Karen has a nice way of teaching and helping younger children. I wish she'd think about teaching as a career.

"And I'll bet you'll never think of us," Pete scolded. "You'll be off at college having a good time and we have to stay home."

"Sure . . . I'll have a good time, but I'll have to work twice as hard as I did in high school," Karen said. "This fall, I'm going to start in a very businesslike way. I'm making a time budget, for studying, library work, recreation, sleeping, eating, dates, personal chores like laundry and hair washing . . ."

"Add letter writing to your time budget for the fall," Dan suggested. "Remember . . . we'll want to hear what college life is like."

KAREN LAUGHED. "Oh, you'll see me so often, I won't need to write much. I'll be so near home. But I will write, of course."

"Well . . ." Sue entered the conversation. "I suppose you two think you're the only ones who have plans for the fall?"

"What's your resolution, Sue?" I asked, to give her a chance to talk.

"When confirmation class starts, I'm not going to miss *one* class. Guess why?"

"I hope the reason is that you'll find the class so interesting," Dan said. "But I suppose you have another reason, too."

"I do expect to find it interesting," Sue repeated Dan's word in a serious tone. "But, guess what! Pastor Hanson asked me if I'd be willing to come a few minutes early for each class. I'm on a committee. We're going to choose the hymns for the class to sing and put the hymnbooks out and get the room ready. I have to be there every week. See!"

"HAVEN'T YOU any fall resolutions, Mom?" Pete asked. "You're always full of them."

"I know it. And to my shame, I seldom keep them. But I've a good one for this fall."

"What?" a chorus of Meltons asked.

"I'm going to suggest that some of the women of the church, who can type and take dictation and file, form a stenographic pool for Pastor Ittel and Pastor Hanson. Our pastors certainly can't get along with one office staffer. Miss Thornton has to do everything, with an occasional outside typist for a rush job. If four or five of us could give a morning or afternoon of typing a week or even a month, it would be a help. We'd have to do it on a schedule so Miss Thornton could depend on that help."

I turned to Dan. "We started that idea last year, remember? But it fell apart for lack of planning."

"And I'll tell you my fall resolution," Dan said. "Not mine, but the church council's. We've resolved to find enough money this year to employ another office worker. I think the councilmen saw that even having a youngster like Karen to help Miss Thornton for the summer was worthwhile. Now we hope for a full-time worker."

"And I had my heart set on that job for next summer!" Karen said, pretending to be greatly worried.

"There are always jobs for those who look and for those who have skills," Dan answered.

"I know. Just yesterday I was in the library. Miss Taylor asked me if I'd thought about a part-time job at college. She knows the head librarian there. Miss Taylor says the college uses quite a few student workers in the library and she said she'd be glad to recommend me because I did a good job for her when I worked in our library."

"JOBS ALWAYS lead to jobs," I said. "It's good to have several kinds of work experience. Then, in times of high unemployment, you can hunt for jobs in several fields and not be limited to one job."

"Can't we talk about something that's more fun?" Sue complained. "Karen gets all the attention just because she's older than Pete and I and is going to college."

"Wrong!" I said. "Your father had his Susan in mind when he shopped for dessert on the way home from work."

"What is it?" Sue pushed her chair back. "Not three-layer ice cream? Can I pour a bottle of soda on mine and have an ice cream float?"

"Ugh!" Dan murmured. "Soda over chocolate, banana, strawberry ice cream! Wild combination. I don't mind vanilla ice cream with gingerale over it or lemon soda, but . . ." He called to the kitchen, "No soda for me, Sue."

"I wouldn't waste it on you and Mother," Sue called back. "Pete? Karen? Soda?"

"Sure! Of course!" Pete and Karen rose, gathered a few dishes, and joined Sue in the kitchen. The three never trust one another in concocting their ice cream specials.

"ANY OTHER fall resolutions, Connie?" my husband asked. "Is your head buzzing with them?"

I nodded and counted on my fingers. "Get up a half-hour earlier on Sundays so we won't have to rush for Sunday school and church. Have Pastor and Mrs. Ittel and Pastor and Mrs. Hanson and their children here for dinner some night soon. Write letters to people I've neglected. Sew the button on your brown jacket . . ."

Dan laughed. "What an anticlimax! All those high resolutions, and then . . . buttons!"

"That's the trouble. Resolutions are always so high and noble and self-improving. They make life's little problems and jobs seem so silly."

"Because the littlest things upset my nerves, my doctor started me on Postum."

"Spilled milk is annoying. But when it made me yell at the kids, I decided my nerves were too much on edge.

"When I saw my doctor, I told him I also hadn't been sleeping any too well. Nothing wrong with my health, the doctor said after the examination. But perhaps I'd been drinking lots of coffee? You see, he told me, many people can't take the caffein in coffee. I ought to try Postum, he said. It's 100% caffein-free—can't make you nervous or keep you awake.

"You know, it's true! Since I changed to Postum I do feel calmer and sleep better! Can't say I enjoy spilled milk—but trifles don't really upset me any more!"

Postum is 100% coffee-free

Another fine product of General Foods

THE FUTURE OF THE LITURGY — III

THE PROCESSION from the sacristy will consist of acolytes, deacon, and minister. The acolytes will carry lighted candles in candlesticks which will be set directly upon the altar. Another will carry a cross which will also be set up at the altar. In some cases this cross will be affixed to a staff or a pole, much like the processional crosses in use today, and will be set into a receptacle behind the altar.

The deacon and the minister will carry the Bible and the veiled chalice and paten. As they enter the sanctuary they will set these objects in their proper places—the Bible on the pulpit, the vessels on the altar. (Note that the bread and wine are to be brought in later—during the offertory.)

In place of the abbreviated verses which make up our present Introits, an entire psalm with Gloria Patri will be sung at the entrance of the ministers. Set to a simple chant melody (which is still to be composed) the psalm will be sung by the entire congregation, and not by the choir alone. This will have the value of familiarizing more people with the great treasury of the Psalter and opening up to many previously unfamiliar portions of the Bible.

THERE MAY BE some divergence in practice regarding the posture of minister and deacon. With free-standing altars it may become the custom for the minister and deacon to stand behind the altar facing the people. I predict that our present practice of "orienting" (i.e., of the minister standing in front of the altar facing now the people, then the altar) will, because of our conservative attitudes, continue to be used until the offertory.

When it comes time for the action involving the bread and wine, the minister will stand behind so that all may see that action.

At the Kyrie the deacon will recite the bids while both he and the minister stand facing the altar. At the Gloria in Excelsis or its equivalent they will maintain the same posture while the minister intones the opening phrase.

THIS BRINGS to mind another matter. In the liturgy of the future, services will be either said or sung. By that I mean that if the congregation's part is sung, the minister will sing his part also. If he says his part the people will say theirs also. This will get rid of services which are a mixture, but importantly, the practice will also show that services can be either sung or said.

We have much to learn about the value of services without music. The words in and of themselves have a richness that is frequently missed when people sing them without thought Sunday after Sunday.

As for the music of the liturgy, the future will see great and wonderful developments. Composers will be encouraged to set their hand to music for the liturgy which aims at fresh musical expression that the people can sing with ease and appreciation. The older forms—Anglican and plainsong chant together with melodic forms—will give place to something new.

In this vein I think of the work done by Roman Catholics with the Gelineau Psalter. A simple chant form, not trivial,

not dull through repetition, will give new voice to the worshiping congregations. The same thing will happen with the hymns. Much as we love the hymns that are a part of our catholic heritage, we will find that modern composers can provide the church with hymns as easily sung as the popular tunes from Broadway musicals and the juke boxes.

AN IMPORTANT architectural change in the churches of the future will be the elimination of the long-required balance between pulpit and lectern. In some places this will mean the use of small movable lecterns set at places close to the people. Elsewhere it will see the elimination of the lectern altogether.

A pulpit set at a vantage point where everyone can see and hear the minister with ease will become the locus of both preaching and the reading of the lessons. Symbolically this form will tend to set up a sort of "holy hill" which in symbolical form will attest to the importance of the spoken Word.

Here the lessons (Old Testament lection, Epistle and Gospel) will be read (with the deacon doing most of the reading), and the sermon preached. As we have indicated, the Bible (a large volume with bold type) will be carried in procession and set in place just before the service. Importantly of course the lector or reader will take the time to find his place in this Bible, reading each lesson directly from it instead of from a small separate volume. Here too, symbolism plays its role and more and more the worshipers will be shown that it is the Bible which is the basis of our worship.

THE READING of the lessons will, of necessity, bring up the whole problem of which version of the Holy Scriptures is to be used. It is hoped that new translations, speaking with crispness of speech and clarity of thought, will be prepared which at the reading will make people sit up and take notice. Many will try to get rid of the affected speech which continues to plague so much of the present-day worship.

In place of the pulpit tones with all their artificial tricks of emphasis, dripping with a "religious" pomposity heard in no speech outside the church, readers will be taught to read with a style much like the best news commentators of radio and television. The personality of the reader will give place to the proper reading of the text.

It should be borne in mind that where modern translations of the scriptures are read, the language of the liturgy will also have to be set in a similar speech. The forms may grate on ears tuned to the language of the King James and even the RSV Bibles, but the compensation will be of inestimable benefit in that men will hear God's Word and respond to it in speech that is akin to what they use in everyday conversation.

AS FOR PREACHING, I can only hope that we shall also lose some of the sort of pulpit oratory that sounds more like a missionary address to unregenerate peoples than an intimate kind of fatherly conversation among those already committed. I further hope that the current fad of psychological vivisection will have run its course and instead the pastor will speak to his flock with the compulsion of restless hearts who are eager to hear and behold Christ.

With the growing tendency to require more training and instruction of would-be members, and the attendant assurance that those in the pews are the initiated who know and believe, the pastor will be under less urgency to try to make his sermon a plea for conversion or the re-

lentless needling to a watered-down moralism or ethics.

It may take more than another generation, but Lutherans one day will join the rest of Christendom and say the much-feared word "catholic" as they recite the creed. Even though this provision is made in a footnote in our present books the change-over is not easily accomplished. But the growing ecumenical awareness will hasten the day and, one hopes, that with such a simple matter as the substitution of one word for another will come the first steps to the reunification of all Christendom into one church.

More and more the creed will be sung as well as said. This may satisfy esthetic considerations but it will do little to alleviate the problems raised by theology. The creeds are ancient and we do not meddle with them lightly. One recalls all too well that it is because of the simple little word *filioque* ("and the Son") that the church was split between East and West. Modern attempts to write new creeds have not met with success. The old formulae are too hallowed. Yet one of the problems facing the commissions of the future will have to deal with the creeds. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Overindulgence

QUESTION: Hugh, ten, has always been somewhat of a problem. He is in a very good private school, but he is doing poor work. His teachers say he is careless and irresponsible. He does a little of his assigned work, then stops, seems to forget about it, and becomes an annoyance to other children who want to do their work. He wants to do as he pleases.

My wife is Hugh's champion, no matter what happens. Dora defends him against me and she resents the teachers' estimates of him. It seems certain that if things continue in the present course he will fail to be promoted this year. He has plenty of time at home to do all assigned work, but he insists upon watching TV most of the time. I strongly disapprove letting the boy have such a free and easy time, but Dora takes his part.

Because he is in danger of failing, she wants to get a tutor for him. His teachers say it is unnecessary, since he has a good mind. They believe that if he will get down to business he'll be all right.

REPLY: It appears that Hugh has been indulged far too much. He is a spoiled youngster. One of the most damaging things parents can do to a child is to spoil him. This misfortune takes place many times in homes where both money and life are too easy. But human nature just cannot stand such living—the resulting harm is almost certain.

This easy-going mode of life must not continue. It is high time for a change in your whole manner of handling Hugh. His lazy life has created trouble for his teachers and for himself—difficulties which will increase unless a better regimen is adopted.

Before anything else can be done you and Dora must reach a common understanding. Both must face the realities and decide upon a different course. Parents must stand together in any such difficulty.

Then have a calm meeting with Hugh, admit that you have both been too easy, explain that such an easy way is very harmful to a boy, make it clear that his situation is serious, and that from now on there must be a different and better order. Explain that his school career and his whole future are at stake.

Help him to see that education is something acquired through faithful hard work over a long period. Then begin supervision — restricted use of TV, some chores for which he will be responsible, certain periods for real study, and times for confidential talks, which should include relation of the Christian faith with life. Ease and diversion should then be available after the work is completed.

This new regime may seem hard to Hugh, and somewhat trying for you, but it is the "royal road to learning." By-and-by it will lose much of the burdensome character and be seen as a real benefit.

poiled

QUESTION: My neighbors have an dopted child who was crippled by dis- se. Leila is now seven. These people e very generous and kind-hearted. Both arents and the other three children go e limit to make Leila happy and con- nt. They deny themselves many things d social occasions in order to be with r and do things for her. The girl has arned to expect this treatment.

These intentions are very fine, but any server can see what has been happening. By humoring this child, doing so many unnecessary things, they have made the girl into a small-size tyrant. She is thoroughly spoiled, and whenever she seems to have lost out (a rare thing) she puts up a loud complaint, and reminds all of her handicap.

The father may be somewhat aware of their present dilemma, but I am quite sure the mother is not. She seems to get a sort of pleasure out of sacrificing for the girl, though I am sure she often does her a disservice.

REPLY: There is nothing new about this kind of error — it has occurred many times. Most people tend to live on their feelings instead of on reason, understanding, and sound procedures. Thinking problems through, assembling facts, and devising solutions are difficult—they require more mental and physical effort than many are willing to exert. The result is that pity, exaggerated sympathy, and furtive self-approval become their motives. What they need is to couple Christian appreciation with understanding and planned methods.

These parents should stop humoring Leila, perhaps tapering off, and cease doing for her what she is able to do for herself. They should provide all necessary help and guidance, and express appreciation of all her accomplishments. The other children can be helped to understand and co-operate. The family should not undergo any unnecessary deprivations. Leila is old enough to understand and to do her part. This sort of policy will prove kinder and more helpful than over-indulgence.

Can you give this couple the tactful suggestions and assistance which they need?

Guide to Bible Study . . .

James warns Christians that faith is proved in good works done for strangers as well as friends

By Henry H. Scherer

JAMES: *Chapter 2*

The rich and the poor (*verses 1-7*). The church today is fighting for its life in the center of most big cities. Much of the difficulty stems from the fact that congregations have often become groups of people who are merely congenial. The same income, same social standing, same color of skin; such have determined who would belong to the church.

The second chapter of James lashes out at social and economic discrimination within the church. The gospel made its first appeal to the poor. Not many rich or mighty, Paul rightly says, were early followers of Jesus. So it has been in all missionary lands.

James cites a very believable case of discrimination in an early congregation. A rich man is shown to a good seat, with great deference. A poor man is curtly bid to sit on the floor, or stand, as he may choose. God, who exalts them of low degree and sends the rich empty away, cannot be pleased at such lack of brotherhood in the church.

It is better to be rich in grace than rich in property. Many poor are godly. But it is also possible for poverty to bring discouragement and degradation. Many of the rich are also among the righteous. What our Lord wants is not just the poor, but the poor in spirit.

Mercy triumphs over judgment (*verses 8-13*). James refers to the royal law of the scripture, "You shall love your neighbor as yourself." This statement from Leviticus 19:18 was often taken up by Jesus and insisted on as a mark of the Christian. Love for God and love for man are the centers around which a believer's life must move.

But be sure, insists James, that you show no partiality in your love. Love all your neighbors. The parable of the Good Samaritan leaps to mind, as Jesus told this story to answer the question, "Who is my neighbor?" My neighbor is anyone in need whom I am able to help, whether he lives in the apartment next to mine, in a slum area of my city, or in an African village.

The moral law is a unit. To break any commandment wilfully is to sin against the lawgiver. But we constantly compare sin to sin. By our attitudes and actions we give point to the remark that "conscience is that still, small voice that speaks up when my neighbor does something wrong." One of my favorite comic strip characters, Ching Chow, said a few days ago: "We judge ourselves by our future. We judge others by their past."

All men stand in need of forgiveness. The Lord's Prayer teaches that all of us need to be forgiven and to forgive. The parable of the unmerciful servant in Matthew 18, *verses 23-35*, points the moral. God himself cannot forgive an unmerciful man because harshness toward others clogs the channel of God's forgiveness to us. Be sure to keep the time sequence straight: we forgive because we have been forgiven.

FAITH WORKS (*verses 14-26*). A faith without works is a perversion of terms, an empty intellectual gesture. James rebukes a pretended faith that merely mumbles a creed, without taking Christ into the heart. Works *do* prove faith. A mock faith, that does nothing, is like a corpse.

Lutheran World Action has been a glowing story of faith working through love. I can think of nothing in the centuries since Christ that thrills me more than the continuing story of how our church has gone to the needy with food and clothes, medicine and tools.

Because my needy neighbor across the sea was hungry and sick and cold, I sent him help through "Love's Working Arm," Lutheran World Action! There is still need for us to help in this Christian task.

You can, by your neglect, take your place beside the man I once heard exclaim (in a Los Angeles barber shop), "To hell with the rest of the world. Let 'em starve. We'll just take care of ourselves." There is just one end for a pig—he gets his throat cut. And to stuff yourself and deny the deserving needy man is to commit spiritual suicide.

DON'T try to quiet your conscience by saying, "Lutheran World Action, and such programs, are romantic because they help the distant. Why not do something for the needy at home?" Those with love enough to help the distant are most likely to help the man close at hand.

During nine years I served a congregation in downtown Los Angeles, the men and women of that small church spent long hours sorting and packing tons of clothes for shipment overseas. But they did something more. There was a cupboard in that church, stocked with staple foods. Almost every Sunday a part of the offering at Sunday school and church was cans of soup, tins of meat, sacks of flour or sugar, to replenish the cupboard.

There were but two keys for the cupboard: one was in the hands of a woman who kept filling the shelves, another was in the hands of the pastor who kept emptying them. No one ever knew who got the groceries, except the pastor who delivered them.

There was no attempt to be a welfare agency. We had city and church agencies in the city to help those in continuing need. This help was to meet one-shot emergency needs.

We helped some people whom we later learned were unworthy. One sweet old lady kissed my hand as she left the church one rainy Saturday with a sack filled with groceries to do her for a few meals. The very next week this woman was pointed out to me as a professional panhandler. A young man, who was just a jump ahead of the police, was taken to the kitchen and given a meal and took a sack of foodstuffs with him.

BUT A CHRISTIAN, it seems to me, had better be fooled from time to time in his charitable giving than to be always suspicious and hardhearted. Time after time, food went to those in real need, who were too proud to ask for it.

No one is too great to escape the need to *do* something to prove that his profession of faith is genuine. None is too weak or humble to be excused from doing something to show that he does have faith.

A HELPFUL BOOK: *The Epistle of James, Introduction and Commentary*, by E. C. Blackman, published by the SCM Press of London in 1957, at $2.50, is a part of the Torch Bible Commentaries Series. Simple and succinct. Written for the layman.

SACRAMENTAL PRACTICES

The Lord's Supper. By Theodore G. Tappert. Muhlenberg Press. 62 pages. $1.

The essence of the Lord's Supper is often forgotten or distorted through a preoccupation with the externals. This book traces the history of the customs and practices connected with the sacrament. The outward observance of the Lord's Supper has been subject to constant change, and the sacrament is nowhere observed today exactly as it was in the primitive church. Today there is no consensus regarding fasting and the frequency of reception, and whether or not to use the common cup or individual cups, leavened or unleavened bread, wine or grape juice, an altar or a table, as well as whether to sit, stand or kneel.

This book helps one to understand what is essential and what is not. The last chapter contains guiding principles for selecting or rejecting certain practices and for making changes. This work can be read with profit by all pastors who want to refresh their memories, and equally profitably by all laymen who wonder what is essential and what is not and why there is so much divergence of opinion and practice within Christendom.

Brooklyn, N. Y. JOSEPH B. MOHR

INDIA ON THE WAY UP

India and the West. Pattern for a Common Policy. By Barbara Ward. W. W. Norton. 256 pages. $4.50.

The author is not only a noted economist but an able historian. The first part of her book is devoted to a review of the British Raj in India. From the day of Lord McCauley when the British government in India decided on a policy of liberal education for the youth of India in science and literature, until 1951 when India became independent, the British government held to its goal of improving India. In this it failed in part, says the author, in that its first interest was to benefit the homeland.

The heart of the book deals with the first and second five-year plans begun in 1951. The Indian government has been encouraged in its efforts but lack of more heavy and light industries, together with need for more skilled labor and better farming facilities has retarded its progress. The fact that land is split up into small plots retards the plan for growing more foodstuffs. Without export products it is impossible to maintain anything near a balanced trade.

The closing chapter, "My Brother's Keeper," reads like a sermon. The author says: "What is at stake is a moral vision and purpose of Western society. Or possibly whether its vision and purpose have not simply ceased to be." The prosperous nations of the west must come to the immediate aid of the less prosperous nations, says the author. She urges a renewal of the Marshall approach as the operating principle in Western policy and a new co-operative venture to insure the success of India's third plan.

"For behind the Indian figures and statistics lie the realities of children without bread, men without work and women without hope." This book is highly recommended to those who seek a better understanding of India and its problems.

M. EDWIN THOMAS

St. Petersburg, Fla.

CHURCH AND SOCIAL WELFARE

Compassion and Community. By Haskell M. Miller. Association Press. 288 pages. $3.50.

This is a timely exploration of a fantastically complex subject. The church's relationship to social welfare has needed a thorough study for some time, and this volume is the first in years to deal with it.

The chief value of this book lies not so much in the factual material contained in it, or for that matter in the conclusions which the author develops. The importance of this book is the clear and concise analysis of the social situation insofar as the church and its welfare ministry is concerned. Dr. Miller

lays bare the vital and important questions to which the church and those responsible for its social ministry must face. These are disturbing and annoying, but they cannot be avoided.

What is the role of the church in welfare? Does it have a responsibility for the continuation of its traditional forms of social welfare service? Is welfare totally a matter of "justice"? Is social action the channel through which the church expresses its social welfare responsibility? What is the proper relationship between church and state in the social welfare field? How do the ministry and professional social work discover their common objectives? How can the Christian fulfill his duty toward his neighbor?

One may not like or agree with many of Dr. Miller's answers to these and other questions. He may have oversimplified the issues and the answers but this book should be carefully read by everyone interested or related to the social ministry of the church. The book provides a perspective from which his ministry must be viewed. It may be disturbing—but the church needs to be disturbed on this subject.

New York City HAROLD W. REISCH

LOWER-CASE "GOD"

Religious Knowledge. By Paul F. Schmidt. Free Press. 147 pages. $4.

This is a little book with a big title. The subtitle on the jacket is still more imposing: "an analysis of claims to knowledge found in the sacred books of Christianity, Judaism, Hinduism, Buddhism, Confucianism, Taoism, and Mohammedanism." Actually the "analysis" of the scriptures of the world religions is confined to a smattering of quotations in the first chapter and constitutes one of the most superficial sections of the book.

The bulk of the essay consists in the author's attempt to construct a theory concerning the nature of religious knowledge. Proceeding from the familiar distinction between "knowledge by description" and "knowledge by acquaintance" he seeks to show that religion does not yield valid knowledge in either sense. Religious beliefs are derived from the other types of knowing and the sole function of religious language is to express attitudes for a way of life, a view held by the early psychologists of religion.

The author, professor of philosophy at Oberlin College, is much more at home in epistemology than in theology. He uses deftly the tools of modern analysis in exposing the unverifiability of traditional assertions. He calls for a radical change in religious education in order to cultivate religious attitudes in accordance with rational beliefs. But he leaves us in the dark as to the object of a religious attitude.

His "god" (always in the lower case) has no reality apart from the person who believes in him. And "Why ought I to do what god wills? Suppose I don't believe in god. Different gods will different things; which god shall I follow?" The humanistic character of the author's basic outlook is indicated by the following statements. "In the 'breaking of bread' we remind ourselves of the attitude of sharing in love with one another." The cross represents "the attitude of sacrifice of oneself for others." There is no insight into the redemptive nature of Christian truth.

The author has more faith in the competence of the methods of science to unlock the secrets of life than do leading scientists themselves. In the new age of science, religion must be demythologized of every vestige of the supernatural and the miraculous. The book shows clearly the limitations of scientism in dealing with religion but it contributes little toward the solution of the problem of faith and reason.

T. A. KANTONEN

Springfield, Ohio

AND SO FORTH

Your Neighbor's Faith. By William A. Poovey. Augsburg. 139 pages. $1.75

Journalistic description of American denominations and sects, seen from a Lutheran point of view. The author points out errors he finds in the teachings of various churches, but in general is appreciative of diverse heritages in the various churches.

Synod Appoints Johnson To Superintend Missions

By ERNEST L. MISENHEIMER

SALISBURY, N. C.—The Rev. David F. Johnson, pastor of Kimball Memorial Lutheran Church, Kannapolis, has accepted a call extended by the executive committee of the North Carolina Synod to become superintendent of North Carolina missions.

Pastor Johnson will assume his new position on Oct. 1, and will maintain his office at the synod headquarters in Salisbury.

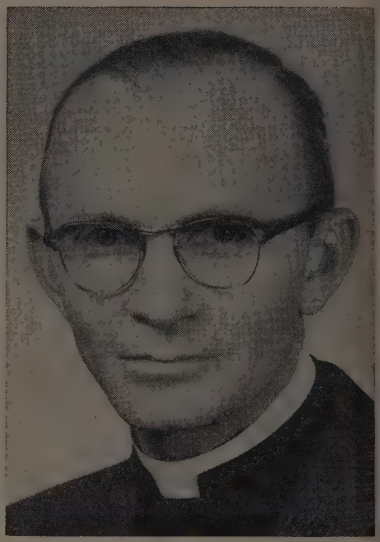
The new full-time office was created by the synod at its convention in Charlotte in April when the executive committee was directed to prepare a job analysis and fill the position.

Pastor Johnson served as a member of the synod's mission committee for two years, and as mission developer and pastor at Kure Memorial Church, Kure Beach, N. C., before going to Kannapolis six years ago. He is familiar with the synod's mission program and eminently qualified to implement the work.

AS MISSION superintendent, Pastor Johnson will promote and carry out the plans and programs of the synod's mission committee and the Board of American Missions. He will work under the supervision of the president of synod and be responsible to the executive committee.

Rapidly developing mission opportunities in North Carolina prompted the synod to call a superintendent of missions. During 1960 five new mission congregations were organized, and three have been organized during the first seven months of 1961. Four new fields are in the development stage and four others have been approved for occupancy.

Pastor Johnson becomes the third full-time ordained man on the synod's staff. The position of assistant to the president was created in 1955 and the president of synod has been a full-time position since 1919.



DAVID F. JOHNSON

Wilson Congregation Organized

THE SYNOD'S 189th congregation was organized at Wilson on Aug. 13 by the Rev. Ralph J. Wallace, mission developer. The Ascension congregation reports 77 adult charter members and 26 children for a total baptized membership of 103. Of the adults, 16 were received by adult baptism, four by confirmation, five by profession of faith and 52 by letter of transfer.

Dr. F. L. Conrad, president of synod, preached the sermon and conducted the service of organization.

GROUNDBREAKING service for a $50,000 first unit was conducted July 16 by the Holy Cross Church, Lincolnton, on its 5½-acre building site on Highway 150. The Rev. Everette Price is pastor of the con-

gregation which was organized on April 17, 1960. President Conrad gave the address and conducted the service.

Workshop Held for New Pastors

ELEVEN NEW PASTORS and their wives attended a two-day workshop sponsored by four synodical committees and the synod auxiliaries at St. Mark's Church, China Grove.

The agenda featured presentations on Christian stewardship by Dr. E. L. Meisenheimer; on evangelism by the Rev. John A. Pless; on parish education by the Rev. L. C. Bumgarner and Mrs. C. P. Fisher; on home missions by the Rev. J. Wilford Lyerly; on the Luther League by the Rev. Brady Faggart, executive committee; on ULCW work by Mrs. G. R. Patterson; on ULCM work by Harry Arndt; and an address by President Conrad.

THE COMMITTEE on historical work, the Rev. C. N. Yount, chairman, has announced its plans to prepare a volume of biographies of North Carolina Synod ministers. The biographies will be a companion volume of the *History of the Lutheran Church in North Carolina* published in 1953.

Worship Conferences Planned

The Rev. A. James Laughlin, chairman of the synod's committee on worship, has announced plans for worship workshops in each of the five conferences Oct. 23-27.

Two important topics will be tackled: 1. A discussion of the electrifying papers on the liturgy presented last fall at Fort Wayne, Indiana, by the Horn brothers and Kristen Stendahl. 2. Help in chanting the liturgy properly and clearing up misunderstandings as to tempo and word division.

All organists, choirmasters, choir members and members of congregational music committees with parish pastors are invited.

Leaguers Conduct Work Camp

NINE LUTHER LEAGUERS answering the ad: "Wanted: Leaguers With Dirty Hands," participated in the synod's first experimental work camp at Good Shepherd Church, Brevard, this summer.

The daily program included landscaping and transplanting grass in the church yard, painting, recreation and Bible study. The young people, ages 15 to 21, paid all their own expenses.

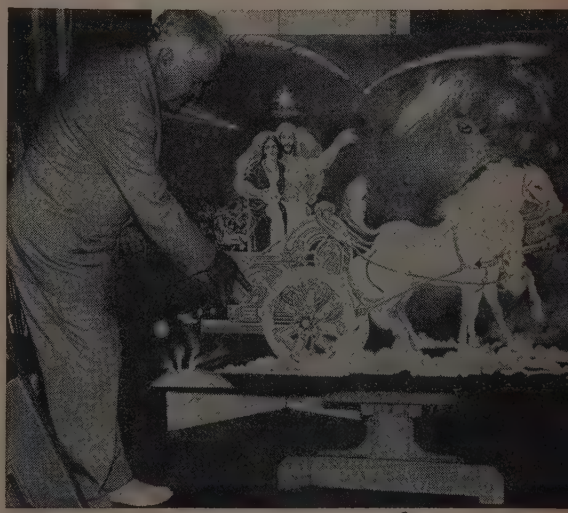
Evangelist-Artist Paints Revelations

A STATESVILLE, N. C., evangelist-artist has begun a big task. The Rev. McKendree R. Long plans to illustrate *Revelations* in a series of 12 oil paintings.

He is shown discussing one of his paintings, "The King of Saints is Lord of Space."

Now 72, Pastor Long studied art in his early years, entered the ministry as a Presbyterian and is now an ordained Baptist clergyman.

He says: "I'm primarily a preacher. Art is incidental."



Always in Touch

Pastor Paul F. W. Pieper, of Holy Comforter Church, Treasure Island, Fla., is shown operating two-way mobile radio unit of his own FM system. Messages are transmitted in a 17-mile radius, enabling him to be readily available when away from his home or office.

Three New Missions on Florida Synod's "Launching Pad"

By CARL A. DRISCOLL

TAMPA, FLA.—The "count down" on missions in the Florida Synod is taking on a Cape Canaveral pattern, including the occasional inevitable delay.

There have been four successful "launchings" so far in 1961. Three more missions are on the launching pad, with dates for organization set.

Eight more missions are being readied with target dates in the near future, and three are awaiting the arrival of the "engine" or mission developer. This still leaves eighteen on "the drawing board."

The three missions with fixed dates are Gethsemane, Gainesville, Norman E. Kieffer, developer, Sept. 24; Holy Trinity, Port Charlotte, Howard A. Ahalt, developer, Oct. 1, and St. Peter's, Ft. Pierce, James E. Hansen, developer, Oct. 8.

Three Missions Choose Names

FOLLOWING a policy of selecting the name before first services are held, the Ocala mission will become "St. Matthew," Casselberry has selected "Messiah," and Winter Haven chose "Abiding Saviour" as its name.

FOURTEENTH congregation to achieve complete self-support is Advent, Miami Shores, the Rev. Ben D. Varner, pastor. Thirty-three congregations are on salary aid, and nine are still loan missions.

A NEW PLAN for emergency loans has been worked out with a Tampa bank for securing church sites and parsonages. Loans up to $25,000 may be made for as long as six months upon the signatures of synod officers, if approved by the synod's executive board and the Department of Church Extension.

Six First Units Completed

SIX BUILDING PROGRAMS involving first units have now been completed. These include Zion, Pompano Beach; St. Paul, Pensacola; St. Stephen, Tallahassee; Redeemer, Ft. Myers; St. Timothy, Carol City, and University, Gainesville.

Seven more building programs are in progress: Resurrection, Daytona Beach; Ascension, Boynton Beach; Emmanuel, Naples;

Safety Belts Do Help

MISSION DIRECTOR and Mrs. W. Baxter Weant escaped serious injury returning home from their vacation. They were only blocks from their Tampa home when a driver (later charged with drunken driving) pulled across the road in front of them.

Thanks to their safety belts, the only injury was a sprained ankle suffered by Mrs. Weant. North Carolina peaches and tomatoes in the back of their car didn't fare so well.

Trinity, New Smyrna Beach; Reformation, Orlando; Good Shepherd, Sanford, and Gloria Dei, Holmes Beach.

Merger Committee Meets

A COMMITTEE ON MERGER has been ormed, including five members each from LCA, Augustana and Suomi. The first eeting was held in Tampa on Aug. 23.

Augustana has 20 parishes and Suomi vo in Florida. Augustana also owns a mp and a retirement village. The Florida ynod, ULCA, has shares in Newberry Colge, Southern Seminary, Lowman Home r the Aged and the Lutheran Children's ome of the South.

FALL MEETINGS of the three synod conrences will also discuss the merger under e leadership of Synod President Royall A. ount. The final meetings of the present ree conferences will be held the last week September. The newly authorized five nferences will organize after the merger.

IN BENEVOLENCES, the synod had received .6 per cent of its budget by Aug. 10. utheran World Action receipts were 61.2 r cent.

THE 1961 CAMPING season was the second ar of joint-programming with Augustana Groveland. The two committees met at close to evaluate the season, and begin udies for major improvements after the erger.

TEXAS-LOUISIANA

Evangelism Conference Set By Middle South Lutherans

By DAVID F. COOPER

AUSTIN, TEX. — A Lutheran Evangelism Conference, for all pastors and churches affiliated with the National Lutheran Council in Texas, Louisiana, Arkansas and Oklahoma, is scheduled for next April 27-29 at St. Martin's Lutheran Church, Austin.

The Rev. Arthur E. Rode, of First Lutheran Church, Victoria, Tex., is chairman of the steering committee. The director will be the Rev. George A. Housewright, regional evangelism secretary of the ULCA Board of Social Missions.

The program will be geared to assist pastors and lay leaders in the planning and implementation of an effective year-round parish evangelism program. A goal of 2,000 participants has been set.

A 33-foot Swedish red cross of structural steel dominates the front elevation of the new $60,000 first unit building for Grace Church, Snyder, Tex.

Youths Urged to Make Moral Judgments on Mass Media

THE LUTHER LEAGUE OF AMERICA declined, at its biennial convention on the University of Illinois campus, to take a stand on film censorship. The United Lutheran Church's youth agency "should not be a power bloc addressing censorship boards and governments," a special fact-finding committee reported.

Instead, the report proposed, ULCA youths should "use their moral judgment in such matters as motion pictures and other products of the mass media." The report was overwhelmingly approved by the more than 2,300 delegates representing 63,000 members.

The report stressed that the league "should not allow itself to become involved in pressure politics" and that it "should not request the church to do this."

TO HELP league members make moral judgments on mass media, the report urged young people to keep in mind the following thoughts:

"The related Christian principles and teachings; the current moral and ethical codes, their historical background, their present operation and their overall significance; the effect of mass media on shaping moral and spiritual values; and the obligations of the individual as a result of his conclusions."

The committee also recommended a program to provide materials and suggestions for Luther League members in relation to their study of responsible use of mass media.

The request for a stand on movie censorship had come from the Luther League of St. Luke's Church, Silver Springs, Md. The local league said that the "increasing immorality in the U.S. is due in great part to movies which pass censorship, yet by their very nature do not help to establish principles of right or wrong in the behavior of people."

FRED REISZ

FRED REISZ, 22-year-old first year student at Gettysburg Seminary, was elected president of the LLA to succeed Robert J. Menges. He is a graduate of Gettysburg College and has headed the league's evangelism committee for the past two years.

A former Christian vocation secretary of the Maryland Luther League, Reisz spent last summer in Europe as a participant in the Lutheran World Federation's youth exchange program. He now lives in Pittsburgh.

Other officers, installed with Reisz at the closing session, are Roger A. Sandes, of Milwaukee, vice president; Ruth E. Whitteacar, of Concord, N. C., secretary, and Fred Berkobin, of Nutley, N. J., treasurer.

THE LUTHER LEAGUERS heard addresses by Bishop Hanns Lilje, of Germany, and U. Kyaw Than, Baptist layman of Rangoon.

Continued on page 47

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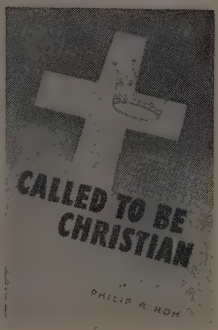

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Dr. G. Paul Musselman (left) makes a point; Indian family (right) arrives from the Southwest

Indian Mission Workers Review Strategy at Conference

MISSIONS ARE ON TRIAL in America. If the Protestant mission to American Indians fails, how can we hope to succeed with the peoples of Africa and Asia?

The question was among many raised at the triennial conference of the National Association of Indian Workers at Estes Park, Colo., July 12-17. More than 300 representatives of 16 denominations working in various agencies, schools and Indian centers attended. About 30 were Lutherans.

Dr. Theodore E. Matson, director of the Augustana Board of American Missions, was the keynoter. He emphasized that the Indian American also is redeemed by God's gift of reconciliation, and is not to be cheated of his inheritance. The church must bear witness to the fact regardless of the Indian's response, he said.

Dr. G. Paul Musselman, of the National Council of Churches, suggested that the church needs re-tooling for its mission to the unsaved world. Because of this nation's sins of exploitation and segregation, he said our church's witness has become "a thing of shame and ridicule."

Our mission to the Indian is in effect a dress rehearsal for the Protestant mission to colored nations in other continents. Dr. Musselman continued, and "if we fail to share the good news of God's gift with our Indian neighbors, we will indeed be signing over the tribal nations of Asia and Africa to the Antichrist."

DR. MATSON

Dr. Robert C. Schultz of the Lutheran Church —Missouri Synod, said the church has labored for centuries under the false idea that Christianity in the mode of white culture should be imposed on the Indian. The gospel itself, God's gift and the Christian's responsibility to share it, are the most convincing proclamations to the pagan of any color.

Waterloo Plans Installation of Dr. Villaume on Oct. 14

By NORMAN BERNER

KITCHENER, ONT. — Installation of Dr. William J. Villaume as president of Waterloo Lutheran University will be conducted at a special convention on Oct. 14. Dr. Villaume assumed the presidency last month. He had been executive director of the Department of Social Welfare of the National Council of Churches for the past nine years.

Registration at the University College is expected to top 700 this fall. Dean L. H. Schaus said this will be an increase of 120 over last year, and will tax the facilities to the limit.

Good progress has been made in construction of the new women's dormitory, and one section is to be occupied this fall.

Synod to Install President Lotz

DR. ALBERT W. LOTZ, new president of the Evangelical Synod of Canada, will be installed on Sept. 26 in St. Peter's Church, Kitchener. Dr. Franklin Clark Fry will preach the sermon.

Dr. Lotz took office on Sept. 1, succeeding Dr. A. G. Jacobi who was ineligible for re-election.

ST. JOHN'S CHURCH, Waterloo, was destroyed by fire Nov. 1, 1959. Construction of a new church building, to cost $750,000, starts this month. Ground was broken late in June, with Synod President Jacobi speaking. Cornerstone of the new building will display the seal of the new Lutheran Church in America.

ST. JAMES' CHURCH, at St. Jacobs, broke ground Aug. 13 for a new church to be erected beside the present building. Taking part in the service with Pastor Adolph Kappes were the Rev. Norman Berner, assistant to the synod president, and two former pastors of the congregation, S. J. Wittig and Harold Brose.

TRANSFIGURATION CHURCH, Hamilton, is outgrowing its first unit, built two years ago. Plans are being made to add space for the Sunday school. Dr. W. S. Mehlenbacher is the pastor.

AN EVANGELISM CONFERENCE for pastors of linguistic congregations in the Canada Synod is being arranged by the ULCA Board of Social Missions. It will be held in Toronto, Sept. 12-13. The program will be in charge of the Rev. J. Bruce Weaver, of the department of evangelism, and the Rev. Albert Lorch, of the synod evangelism committee.

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Waldoboro Christenings Are First in 107 Years

WALDOBORO, MAINE — The old German Lutheran Church in West Waldoboro hadn't seen a christening in 107 years. Then on July 16 there was a double-header.

Little Monia Maria Hartung, three-month-old daughter of Mr. and Mrs. Willi Hartung, of Jefferson, Me., was the first child christened in the ancient church since 1854. The second was Sonja Sleeper, year and a half old daughter of Lieut. and Mrs. Edward Sleeper, formerly of Rockland, Me.

The Hartungs, who came to this country five years ago from Wiesbaden, Germany, wished their baby to be baptized in the Lutheran faith, and waited for the summer opening of the old church.

Pastor Dexnis baptizes Monia Maria Hartung

The Sleepers told the Rev. Peter J. Dexnis, of New York City, who preaches at the church during July and August, that they had read of the planned christening of the Hartung girl, and arrived here just in time to take advantage of the ceremony. Lieut. Sleeper is stationed in Florida.

Shortly after the last christening in 1854, the pastor died and the Waldoboro church suspended operations. In recent years the church was repaired and opened for the summer season.

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Sifford Takes RNS Position

NEW YORK—Bruce Sifford, of Minneapolis, a layman of the Augustana Lutheran Church, has been appointed as photo editor of Religious News Service. For the past 11 years he has been director of the Augustana Church's Bureau of Press, Radio and Television. Dr. E. E. Ryden, editor of *The Lutheran Companion,* succeeds Mr. Sifford as press bureau head.

New building at left is Christ, Casebeer, Church's educational unit occupied this summer

New Educational Building Dedicated by Casebeer Church

JOHNSTOWN, PA.—Christ (Casebeer) Church, Sipesville, dedicated its new $150,000 Christian education building on July 23, with Dr. Dwight F. Putman, Central Pennsylvania Synod president, preaching the sermon.

The new addition provides 19 classrooms, office, pastor's study, record rooms, rest rooms and a furnace room. A new heating system was installed for the entire church, and a new roof was put on the building.

A week of special services followed the dedication. Five former pastors of the 58-year-old congregation attended one service. The present pastor is the Rev. Robert E. Thomas.

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Dr. Bly to Be Inaugurated Sept. 30 as President of Thiel

By LUTHER E. FACKLER

PITTSBURGH, PA.—Inaugural services for Chauncey G. Bly, M.D., Ph.D., as 13th president of Thiel College, Greenville, will be held Saturday, Sept. 30.

The principal speaker will be Dr. William G. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies recently ordained as a priest of the Episcopal church.

"The Role of the Liberal Arts College" will be the theme of the inaugural program. Such nationally known scholars as Dr. M. H. Trytten, director of scientific personnel of the National Academy of Sciences; Dr. Margaret Mead, associate curator of ethnology at the American Museum of Natural History; Prof. Sidney Hook, chairman of the department of philosophy at New York University; and Dr. Edmund A. Steimle, professor at Union Theological Seminary, will speak.

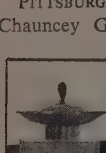
Zelienople Reception Sept. 9

PASTOR PAUL SCHOLL, superintendent of the Old People's Home, Zelienople, and his wife, Violet Kidd Scholl, M.D., will welcome visitors to the campus of the home on the annual reception day, Sept. 9. The speaker will be Miss Dorothy Taylor, supervisor of the Office of the Aging, Pittsburgh Region.

CHURCH COUNCILMEN and members of congregational finance committees are being called together for a series of stewardship dinners throughout the synod during September.

Speakers at each of the dinners will be Dr. William C. Hankey, president of the synod, and the Rev. Richard L. Peterman, newly appointed to the staff of the Lutheran Laymen's Movement.

SISTER MARTHA PRETZLAFF, administrator of Passavant Hospital, will attend the 100th anniversary celebration of the Kaiserswerth Deaconess Conference, to be held in Kaiserswerth, Germany, in October.



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Continued from page 40

urma. They also took part in study groups nd workshops dealing with a wide variety f topics, ranging from church problems to nternational affairs and current social uestions.

Bishop Lilje told the delegates and vis-ors that Christians can learn a lot from gnosticism.

"Unbelief, agnosticism, skepticism are me of the noblest features of your gen-ration," he said. "The great pride of ag-stics is a sincerity and a longing for truth. o Christian could decry this.

"Instead of falling back on Victorian prin-ples and formulae of the past, we should tempt to deliver our message today."

Although Bishop Lilje characterized the iritual situation in the world today as heistic, and said "the world has no place r God," he challenged the young people persevere in the face of great odds.

"You are living through a revolutionary age in world history," he stated. "You are ving through deep incisions in human story."

He urged his audience to "turn from your sappointments and disillusions of life to at eternal truth that only Christ gives. . . . ou cannot be disciples of Christ unless u put all your intellectual strength and nsecration into service for the Lord."

MR. THAN, associate general secretary of e East Asia Christian Conference, called youth to make their faith more prac-al and effective by relating it to the facts life.

"Faith cannot exist in a vacuum, but must in a concrete situation," he said. "Faith ust have reference, for it is faith in God at justifies. Such faith expressed in some rts of Europe and Asia can often cost a an his job, his social standing, his liberty d even his life."

The Rev. William B. Downey, of Mil-aukee, chaplain of the convention, charged e church today with a lack of concern r a great segment of contemporary men.

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Most of his hearers, he said, would not welcome men Jesus chose as his disciples into their homes.

"The mission of the church is to those who live in the land of darkness, in the desert land of neglect," he said. "We are called to minister to these who stand in need, the dry of soul and spirit, the unwashed, the unclean, the scabby, the diseased. The church must reach to those whom it would not regard except for the life of Christ."

A RECORD BUDGET of $1,8[illegible]8,000 was adopted by the convention. The Rev. Arthur Bauer, executive secretary, said about $55,000 of the total has been allocated to conduct league training schools and insti-

tutes, to support interdenominational youth organizations, and to promote the league through its publications.

Members of the league's executive committee also were installed. They include the Rev. David R. Gerberding, of Minneapolis; Ina Roof, of Richardson, Tex.; Allan Chapman, of Irvington, N. J.; Barbara Frick, of Greenville, S. C.; William L. Hauser, of Pittsburgh.

Also Marion Clark, of Columbia, S. C.; the Rev. Paul E. Erickson, of Decatur, Ill.; Eddie Ricks, of Rocky Mount, N. C.; Jerry R. Smith, of Dallastown, Pa.; Helene U. Oswald, of Markinch, Sask., Canada, and Robert J. Menges, of Menges Mills, Pa.

Newberry Trustees Approve Classroom Building Plans

NEWBERRY, S. C.—Trustees of Newberry College have approved plans for construction of a three-story fireproof classroom building, it was announced by President A. G. D. Wiles.

To be built on the site of old Carnegie Hall, the building will contain 21 classrooms, a large visual aid room, ten doubl faculty offices, 13 single faculty offices, an a general office.

Bids will be sought soon, so that con struction can be completed by fall of 1962

Midland College to Build Wing on Women's Dormitory

FREMONT, NEB.—Construction of a $300, 000 wing to the present women's dormitor at Midland College is expected to start thi month. Carlstrom Brothers, Fremont con tractor, was apparent low bidder at $237,62 for the general contract including furnish ings.

Low bids on electrical and mechanica work were $20,564 and $32,290 respectively also submitted by Fremont firms.

The wing will house 106 women, an will include a head resident's apartment an two lounges. The addition will bring th total of on-campus housing for women t a minimum of 232, with a 275 maximum Most of the cost will be financed through federal loan.

Spanish Publication Work Now Entering Eleventh Year

SEPTEMBER 1 was the tenth anniversar of the establishment of the Office of Spanis Publications to provide Spanish materials fo the Latin American mission fields of th ULCA.

The Rev. Leopoldo Caban has been ed tor and executive secretary during this firs decade. Two regular publications are issue a quarterly magazine with aids for churc leaders, and a bimonthly devotional.

Pastor Caban has also translated or edite a large number of books of different type and a three-year Sunday school curriculu for juniors and intermediates.

The work is sponsored by the Committe on Spanish Publications, in which thre boards of the church participated from th beginning: the Boards of Publication, For eign Missions, and American Missions.

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The Board of Parish Education and the ULCW had advisory membership in the committee until this year, when the Board of Parish Education voted to enter into full participation. The ULCW is expected to become a full participating member of the committee beginning in 1962.

The committee cooperates with other Lutheran church bodies in such Spanish literature projects as a new Spanish Hymnal and Service Book, a book of Occasional Services for pastors, a New Testament Commentary, and an edition of some of Luther's Works.

—CHANGES OF PASTORATE—

NEW YORK AND NEW ENGLAND

PRINTZENHOFF, JACK. From First English Church, Syracuse, assistant pastor. To St. John's Church, West Seneca, N. Y.

NORTH CAROLINA

GLASS, JOSEPH D. From Beth Eden Church, Newton, assistant pastor. Studying.

LYERLY, QUINCY O. From Prince of Peace Church, Salisbury. Retirement.

MILLER, LEROY S. From Bethel, St. Mark's, and St. Paul's Churches, Crouse. Retirement.

MORGAN, PAUL L. From Center Grove Church, Kannapolis. To First Church, Greensboro.

TREXLER, ROY L. From St. Andrew's Church, Andrews. To St. Paul's and Bethel Churches, Crouse.

WOOLLY, DONALD E. From Low's Church, Liberty. To St. John's Church, Asheboro.

NORTHWEST

ERICKSON, DOUGLAS E. From Incarnation Church, Milwaukee, Wis. To Formosa, foreign missionary (Augustana).

HARMONY, WILBUR L. From Trinity Church, Brookville, Ohio. To Holy Trinity Church, Minneapolis, Minn., assistant pastor.

TURNER, GARY E. To Concordia (Augustana) Church, Duluth, Minn., assistant pastor.

OHIO

PACKER, MYRTON A. From Zion Church, Lafayette. Studying.

PACIFIC

ANGERSBACH, DAVID L. To University Church, Seattle, Wash., assistant pastor.

BAUMGART, HOWARD. From St. Mark's Church, Olympia, Wash. Studying.

PACIFIC SOUTHWEST

BISHOP, JAMES. From St. John's Church, El Cajon, Calif. To Carthage College, librarian.

GRESKO, ANDREW P., JR. From St. Timothy's Church, North Highlands, Calif. To First Church, Glendale, associate pastor.

SCHLUNTZ, HAROLD. To Bethel (Augustana) Church, Templeton, Calif.

PITTSBURGH

BIEBER, WARREN L. To St. Matthew's Church, Pittsburgh, Pa.

HASLAGE, ROBERT P. From St. John's Church, Homestead, Pa. To Christ Church, West Newton, Pa.

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In Conclusion

IF SOMEONE asked me, "Name all the people you recall who were born in 1711," I would be able to think of only one—Muhlenberg. Unless you are a professional student of history, you might not do much better. There were only a few dozen individuals born that year — 250 years ago — who are now widely remembered.

Among Lutherans of America, though, this 18th-century preacher, Henry Muhlenberg, is still well known. That's odd, for he had few of the qualities of greatness. A Swedish Lutheran pastor in Philadelphia in his time, Dr. von Wrangel, was considerably more intelligent and forceful.

Muhlenberg was timid. He used to have nightmares remembering in his sleep an argument with some backwoods church council or imagining one he was expecting soon. Usually he put off as long as he could a decision on any controversial question. For several years after July 4, 1776, he couldn't make up his mind whether to support the Revolution or remain loyal to King George. He solved that by moving to the country on July 11, 1776, to avoid public attention.

Once he sat in his room writing in his diary about how he pitied his poor wife, an epileptic, because she was out in the field raking hay. When a servant girl in his household had been incautious in a love affair and was about to give birth, he put her out of the house.

YOU COULDN'T call him a lovable old fellow. But he is remembered with gratitude because he saw clearly the situation of the German settlers pouring into the New World in the 18th century, had long-range plans for providing them with churches, and stuck to his plans with single-minded devotion. He was a plodder, but a faithful workman, and always kept the broad outlines of the whole American situation in view.

Here was a man completely faithful with the talents he had, with results far beyond any reasonable expectation. The history of our church in America would have been very different if Muhlenberg had not volunteered to come as a missionary to this land.

In comparison with a fellow-Philadelphian in the mid-18th century, Benjamin Franklin, for instance, Muhlenberg was colorless. But he had these qualities: 1) He saw a specific situation (that of his church in a new land) in broad perspective, not provincially or spasmodically. 2) He worked consistently over a long period in fulfilling his plan. 3) He invested himself totally.

THERE IS one further point worth noting. Why was it that the millions of Lutherans in Europe did not send scores of pastors to the great American mission field in the 18th century? Why did they contribute such small sums of money for the American churches?

Answer: America was far away, and the steeple on the home church needed repairing. People aren't inclined, even now, to invest heavily in foreign missions.

As we see things two centuries later, it is evident that Muhlenberg did better in coming to a lonely outpost in a new land than if he had stayed at home and become court preacher in Hamburg or achieved some other fine position in Germany. The scant funds a few ardent leaders in Europe drummed up to support the preachers in America had a greater effect than the amounts spent to improve some of the great churches in Europe.

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